

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LVI.—No. 5.

PHILADELPHIA, WEDNESDAY, FEBRUARY 1, 1888.

WHOLE No. 2769.

Entered at the Post-Office, Philadelphia, as
Second-class Matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

OFFICE: 907 ARCH ST., PHILADELPHIA, PA.

(For Terms, see page 11.)

Selections.

Do not fret. It only adds to your burden. To work hard is very well; but to work hard and worry, too, is more than human nature can bear.
—Mrs. Nannie A. Brown.

Where Christ brings his cross he brings his presence; and where he is, none are desolate and there is no room for despair. As he knows his own so he knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—E. B. Browning.

O soul, if thou no sign perceive,
Only believe.
Yes, if I only could believe!
Then roll on him thy care to-day,
And only pray.
Yes, if I only could but pray!
Then sigh thou to him from the deep,
And only weep.
And if in faith, in prayer, in tears,
Thy Saviour's help not yet appears,
Then only wait!

To-day is, for all we can know, the opportunity and the occasion of our lives. On what we say or do to-day may depend the success and completion of our entire life struggle. There is to us, in fact, no other time than to-day. The past is irrevocable. The future is unavailable. Only the present is ours. It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds.

The old deacon was right. Let us be less given to pitching the sermon at others, and more given to raking it toward ourselves. "Thou art the man." "Lord is it I?" We listen too much for the benefit of our next pew neighbor, or neighbor over the way. Let us take the admonitions as home thrusts, personalities, if you will let us call them so; and instead of resenting them, or passing them over to somebody else, snatch at them, rake them towards ourselves, and carry them home as fuel for the fires of meditation and contrition.

Editorial Notes.

—Dear reader, have you secured a new subscriber for the MESSENGER?

—The above is an important question, not to the publisher, but to the reader and the new subscriber each one may with little or no work secure.

—How can the new subscriber be secured? Show a copy of the paper to a fellow member who does not take it, and urge him or her to at once let you send for it, so that it may begin its weekly visits without delay. You will do your part then towards raising the list to 10,000. If every subscriber would get one that would accomplish it and more.

—Rev. Jeremiah H. Good, D. D., who has been in declining health for some time, departed this life on Wednesday, at 8 A. M., the 25th ult. Dr. Good graduated at Marshall College, Mercersburg, and afterwards pursued his theological studies in the seminary at that place. He was ordained to the holy ministry in 1846. He located in Tiffin, Ohio, and with his brother Reuben founded Heidelberg College in that city. He filled the office of President and Professor of Didactic Theology in the Theological Seminary at Tiffin for a number of years, retiring because of ill health during the past year. Subsequently the Ohio Synod made him Emeritus Professor at its meeting last October. Dr. Good was a man of marked ability as a student and theologian, and wielded a great influence among his fellow laborers in the Church. His departure after so many years of usefulness will be greatly felt. He reached the age of sixty-five. His bereaved family has the sympathy of the Church in this hour of sadness. No doubt a full sketch of his life and labors will be duly furnished by some one fully competent to prepare it.

—As will be seen from a notice given elsewhere, an opportunity is had for securing a building in every way suitable for a Home for Aged Persons. It is true that for several years the propriety and necessity of having such a Home have been acknowledged, but no active movement has been made towards making it a fixed fact. With this opportunity why delay any longer? Can not some one or ones come forward and furnish the \$5000 needed and the retreat for the aged minister or

layman be no longer talked about but be indeed opened at no distant day for such to enjoy? Shall we awake to our opportunities and duties?

—The favorable and flattering comments upon our new departure, grouped together on another page, show that our efforts have been appreciated and encourage us in time to make other improvements. These can be assured as the pastors and members of the Church manifest their interest by helping to enlarge the list of subscribers. As this is done, we will be able to elevate its standard. Let all remember the MESSENGER is the paper of the Church. It is no private enterprise. The Church draws her revenue from it, both in the good it may do to her members and the yearly income she derives from it in solid cash without any responsibility in a pecuniary way, though bound to give it her support in accordance with the legal and solemn promises of the Board of Publication speaking for the Synods. This should keep all loyal to the MESSENGER. Sober second thought should make this clear to every one.

Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

—A copy of the Minutes of the first or preliminary meeting of the new Synod, *The Synod of the Interior*, has been received. It marks quite an epoch in our Church. A Synod in that section was little thought of and expected a few years ago. It is encouraging and promises greater things for us as a Church. Let us move forward. The Minutes look well, read well and evince push and energy. The fact that they were published without any cost to the Synod, is proof of the enterprising spirit of our brethren in the live west. We call attention to the communication of the Stated Clerk in another place. It is worthy of a careful reading.

—Rev. B. Fay Mills has been conducting for the past three weeks, a series of evangelistic services in the section of this city around 18th and Green streets. Ten congregations of seven different denominations have united in them, the several pastors being in attendance. Two services have been held each day, afternoon and evening, the former in the different churches and the latter in the Congregational church. The attendance has been large, often crowding the churches to their utmost capacity, and much interest

has been manifested. Quite a number, over 700, have been in the inquiry room professing conversion. It is thought much good has been done through the labors of Mr. Mills.

—Assisting Mr. Mills in his evangelistic services, leading the singing, quite a feature in them, is Rev. C. H. Coon, at one time pastor of Second Reformed church, Hagerstown, Md., and for a number of years Secretary of the Y. M. C. A., Charlestown District, Boston, Mass. Rev. Coon has had marked success in his work in behalf of the Association and has returned to it, his engagement with Mr. Mills having expired. He has been of valuable aid to Mr. Mills, and shares with him in the success of the services.

—The Christmas Tidings are about all in. We rejoice to see how generally the nativity of our Lord has been appropriately commemorated by our congregations and Sunday-schools. It is especially gratifying to note also how generously all the pastors have been remembered by their people in the gift-giving of the joyous season. It is one way at least by which pastors know their arduous labors are appreciated. Pastor and people are thus brought closer together and the work of the New Year is the more earnestly entered into because of such evidences of regard and good-will.

—The Workman has the following in reference to the important part the church paper plays in the work of the Master:

"Jesse sent the boy David down to the battle-field to see how his brethren came on, and how the war with the Philistines was going. He was interested in the war, for the safety of the kingdom was at stake, and he wanted news. The modern church paper is fulfilling exactly the mission upon which young David was sent. It looks out over the battle-field of the Church. It points out and describes the enemies against which she contends; it brings words of cheer and encouragement to the hosts of God; it tells how the battle is being waged, its victories, perils, defeats, advances; it calls for volunteers for the army, and in many a crisis the Church paper has been the only champion to face, and, by God's help, slay a giant evil that terrified the wavering Church. Do you want news of this great battle of truth with error, of the Church with the world, of God with Satan? Are you as a pastor anxious to have your people read the bulletins from the seat of war? Then circulate the church papers; have your people remember that it is the interests of the Kingdom that are at stake. If they care for no news, they have little love for the Kingdom, and they can never hope to get a place near the throne, which it was Jesse's privilege afterwards to enjoy."

Poetry.

"ONLY."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—Matt. 25 : 40.

Only a word for the Master,
Lovingly, quietly said;
Only a word!
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, and gentle, and deep;
Only a look!
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas naught!"
(So the proud world thought)
But yet souls for Christ were won!

Only an hour with the children,
Pleasantly, cheerfully given;
Yet seed was sown
In that hour alone
That would bring forth fruit for heaven!

"Only!"—but Jesus is looking,
Constantly, tenderly, down
To earth, and sees
Those who strive to please;
And their love He loves to crown.

—A Leaflet, by C. M.

Communications.

For Reformed Church Messenger.

THE OFFICE OF ANTISTES IN
THE SWISS CHURCHES.

BY REV. J. H. DUBBS, D.D.

It has frequently been remarked that the Presbyterian form of church government, with all its undeniable excellencies, appears to lack completeness in its executive department. The legislative and judicial acts of an ecclesiastical assembly may be eminently just and satisfactory, but after adjournment there is no one at hand whose special duty it is to put them into execution. It is too often found that "what is everybody's business is nobody's business." Even a committee, it is said, can rarely command the respect and obedience which are freely accorded to a worthy executive officer. Such an one, in the regular discharge of his duty, might often allay dissension and gently lead the people to a higher stage of Christian life.

In Switzerland such views appear to have prevailed at an early date in the history of the Reformed Church. As was natural in a republic, the Church there enjoyed a degree of freedom which was not granted in neighboring countries. In Germany, we know, the princes assumed the authority and functions of the bishops; and these they have generally retained to the present day. Under their direction, church government has generally been regarded as one of the functions of the civil service. In Switzerland, on the other hand, though the Church was from the beginning intimately related to the civil power, there was in the days of the Reformation no prince who could assume the authority of a bishop; and the local councils of State soon confessed

themselves practically unable to conduct successfully the great religious movements which were then in progress. With the full approval of the government Zwingli convened Synods for the consideration of religious subjects; but these Synods could not be always in session, and it was felt to be necessary that, in such troubled times, there should be a man at hand who could personally take the lead in the work of the Reformation. This did not mean that he must partake of a special ordination, for Protestants were by this time fully convinced that the Scriptures contain no warrant for a separate order of diocesan bishops, apart from the body of the ministry; but he must be a minister who from his piety, his learning, and his prominent position, would be recognized as well suited to have the care of all the churches. To whom could such position be so naturally assigned as to Zwingli himself? He was not only the chief pastor of the principal church in Zurich, but he was the acknowledged leader of the Reformation—the foremost man in all the land. The office of chief pastor was, therefore, in his person, clothed with more honor and dignity than had ever been the case in the days of the Roman hierarchy.

When Zwingli came to Zurich he was officially known as *Leitpriester*, or chief priest; but this title, for obvious reasons, soon became objectionable, and the Latin word *antistes* came to be used in its stead. Not only in Zurich but in other cantons, the antistes was regarded with special veneration. The State recognized his position, and his office was in this way permanently established.

Zwingli, of course, was far more than the antistes of a canton; he occupied a sort of paternal relation to all the Reformed churches in Switzerland. A similar position, so far as the German churches were concerned, was held by his successor, Henry Bullinger. The third antistes of Zurich, Rudolf Gualter, the husband of Zwingli's daughter, had less personal influence, but he conducted the ecclesiastical affairs of the canton with wisdom and discretion. Down to the present day the office has been maintained in Zurich, as in other cantons, and the list of successive incumbents includes names of the highest distinction. Among these may be especially mentioned Antistes Breiting and Hess.

As a title Antistes is not objectionable. Bishop signifies "an overseer;" antistes is rather "one who stands before," or in other words, "a master workman."

In Switzerland Church and State are united, and the antistes derives his appointment from the Great Council of the Canton. This arrangement, of course, appears to us objectionable. The antistes, we believe, is always chief pastor of the principal church in the canton. He does not claim to be more than a minister of the Gospel, selected for

special duties; he is simply, as the Romans used to say, "the first among his equals." He is, however, in the best sense a bishop; or rather, a master-workman and general adviser. He is also expected to maintain peace among the churches, a task which in these days is often, no doubt, sufficiently difficult.

German Protestants, since the days of the Reformation, have not taken kindly to the office of bishop in the Roman and Anglican sense. In the sixteenth century they sometimes called the bishop *Beiss-schaf* (bite-sheep), a play on the word *bisch* of which explains itself. Anglicans have sometimes asserted that the German Lutherans and Reformed did not retain the Episcopal form of government, because the Roman Catholic bishops of Germany and Switzerland did not fall in with the Reformation. Such an assertion indicates profound ignorance of church history. Not to speak of others of less degree, they ought to remember that two of the archbishops of Cologne Herman von Wied and Gebhard Truchsess, renounced their exalted office and became Protestants. Von Wied was very good and Truchsess very bad; but either would, no doubt, have transmitted the "succession," in the Anglican sense, if any one had desired it. Nor should it be forgotten that De Lasky, the Polish Reformer, left his native country because he refused to be made a bishop. It will be many a day, we think, before the Germans accept an Episcopal form of church government, in the high Anglican sense of the word.

The fact has, however, always been acknowledged that under certain circumstances a change of church government may become a necessity.

Calvin and Bullinger, we remember, did not regard the forms of organization which they themselves preferred as exclusively of divine appointment; and were willing to concede that in other countries such matters might be arranged according to circumstances and conditions. Acting probably on this principle, the Reformed Church of Hungary has recently, we are informed, elected superintendents—a minister and a layman for each district—who are to have special charge of the general religious and secular concerns of the Church.

In America, we believe, none of the older denominations has manifested a disposition to change its form of government, though in several instances ecclesiastical bodies have sought to remedy a supposed deficiency in the executive department by electing their presiding officer for a term of years. If a title were needed for such an executive officer, antistes might possibly prove appropriate. It would have history in its favor; and as Milton used the word in its proper sense, it could not be regarded as entirely foreign to the English language.

Any old subscriber sending to the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

For Reformed Church Messenger.

IS THE CALL TO THE MINISTRY
EXTRAORDINARY?

BY PROF. T. G. APPLE, D.D., LL.D.

It is to be feared that some young men are kept from entering the holy ministry by expecting their call to it to be extraordinary. They look for some outward special sign, or some inward special illumination. And this may arise from a somewhat erroneous conception of the holy office.

The ministry is not an office so separate and distinct as was the Jewish priesthood. That was limited to the descendants of the tribe of Levi and the family of Aaron. No one outside this family could take the office upon himself without criminating himself. The New Testament priesthood, of which the Jewish was a type, was fulfilled in Christ, who is a priest forever, and there are no longer other priests in that sense. Consequently there is no extraordinary call to the ministry of the kind God gave to the house of Aaron.

The Christian ministry is not, strictly speaking, a succession of the Apostolate. The office of apostle was extraordinary, it had a special call, but the office ceased with the twelve, and they have no successors as Apostles, whilst their general office as ministers is perpetuated in the Christian ministry, and only in this sense. As extraordinary, infallible, guides, their teaching is now contained for us in the New Testament Scriptures. Hence there is no need, either, of an infallible pope. The Scriptures under the guidance of the Holy Spirit is our rule of faith and practice.

The Christian ministry is not different in kind, though it is in degree, from the universal priesthood of believers. We think the German theological teachers go too far who say that there is no distinct office of the ministry, as over against the laity, recognized in the New Testament. But those go too far in the opposite direction who find there an office different in kind from the office of every Christian, who partakes of the anointing of Christ to be a prophet, priest, and king.

The Christian ministry differs only in degree from ordinary members. Every believer has a call to make Christ known, by precept and example to his fellow-men as he has opportunity. Every believer who has the ordinary qualifications for proclaiming Christ developed in a marked degree may feel himself called to the holy ministry. If he have physical soundness, sufficient voice and other elocutionary powers as a speaker, if he be apt to teach, if he feel a special interest in guiding his fellow-men in the Gospel of Christ, sufficiently to make it his life-work, if in short he have the qualifications of a true believer in a

marked degree, intensified, it is a sufficient basis for a call to the ministry. According to such rule they selected elders and deacons in the Apostolic church, taking gifted members of the church, and set them in office.

Hence the call to the ministry is not extraordinary, not from Christ as the Apostolic office was, or the Aaronic priesthood. Every Christian is called to labor in the vineyard of the Lord by virtue of his calling to be a follower of Christ. The call to the ministry is simply this call emphasized, or intensified. The individual need only be conscious of this marked desire to preach Christ, and of his qualifications for the work, and his willingness to devote his life to it. He need not look for some extraordinary inward call, except as the general qualifications of an ordinary member are present in him in a marked degree. So much on the inward call.

As to the outward call, this also is not extraordinary. It comes from Christ through the Church, and the judgment of friends, pastor, parents, and others. In saying this we do not mean to lower the office of the ministry, but we desire to remove some imaginary hindrances from the pathway of many a young man. All true Christians have the general outward call to publish the Gospel of Christ. There is no question in regard to the outward call for more ministers in our Reformed Church. He who runneth may read it in our vacant charges and our missionary work.

Great stress should be laid, however, on natural as well as supernatural qualifications. Feeling and desire are not enough here. The church needs good, yea, the best talent. It is not so much a question whether you are called by some extraordinary revelation, you need not look for that, but whether you have the talent, the qualifications, necessary for a successful work in the ministry. Mere sentimental pietism should not be substituted for these.

We think an overstrained conception of something extraordinary in this call sometimes keeps conscientious, sensitive, talented young men from the ministry. A well-balanced, soundly-developed Christian character, is the best foundation. This, by divine grace, will carry you through, if you have the sincere desire to devote your life to the ministry, and have the requisite talent. Perhaps we are mistaken, but our experience and observation lead us to think that the church does not lay enough stress on good talent in selecting, or accepting candidates for the ministry. There may be sincere, devoted piety, yet if the young man has no talent for speaking, or if he cannot master a preparatory course of study, his life in the ministry is likely to prove a heavy burden rather than a joyful work.

Young men of talent, come forward and lay your talent on the

altar by devoting it to the work of the ministry. Let pastors, congregations, parents, friends, seek out the best for the Lord. Such are now coming forward. The Seminary at Lancaster never before in its history had so many students. But more still are needed. Let the good work go on until all our waste places are made to rejoice, and our home and foreign mission fields are fully manned. Young men in the Reformed Church, ye who love the church of your fathers, ponder these things in your hearts, and do not decline the pressing call!

For Reformed Church Messenger.

IOWA MISSIONS AGAIN.

In one of the December issues of the MESSENGER appeared an article from the pen of Dr. Gerhart, on the matter of the number of ministers that have been furnished for mission points by the Theological Seminary at Lancaster, within a certain number of years past. This article was in answer to certain assertions made by the Stated Clerk of Iowa Classis. Now then we do not wish to enter upon anything like a controversy about this matter. The charge has been made, and we think justly too, that there is lacking among the young ministers of our Church, a missionary spirit, such as should manifest itself among the younger ministers of any church. The good Doctor supplies us with statistics to prove that even *too large* a number of the younger ministers have gone into mission fields within, say, seven years just past. There is no doubt but that a goodly number of them have gone into mission fields during that time, within the bounds of the three Eastern English Synods. But, pray, how could it be otherwise? Certainly they cannot all take old charges, hence old charges are divided and new missions formed and these men take charge of them. That is all well enough, and certainly, in order that all may have charges, some such arrangements must be made.

But now then, will the good Doctor look at this matter again and tell us how many of the students of the Eastern Theological Seminary have, during the seven years just past, gone into Mission fields in or beyond the State of Illinois? We wish to note at this point, the fact, that to take up a mission field here in the West, away from the brethren of your own church, and cultivate it successfully, is quite a different thing from simply going into a newly formed mission in the East in the midst of a strong charge from which material may continually be drawn. If any one thinks there is no difference just let him try it to be convinced. Now then if the Doctor will investigate this matter he will find that of all the graduates from Lancaster during the seven years past, only a very few could be induced to come West at all—and of the few who did come—there is to-day scarcely one left to tell the

tale of mission work done in the West—with but a few exceptions, all having returned to the East. Now why is this? Why must older pastors be compelled to come West and take charge of our vacant fields? Are not many of the young men educated by the Church? Do these men not owe something to the Church? Should they not be willing to do patient and long-continued work in some Western mission field and build up a self-sustaining field for the Church? It is simply a fact that were it not for older pastors who come West, the Reformed Church would be unable to maintain her existence as a church here. To build up a charge in the West requires hard and patient labor. It takes years to do it, but it can be done in our Church as well as in any other church. The old cry that we are too late, and that our material is all absorbed by other churches, is unworthy of a bold soldier of the Cross. Our material is the world, and we have a right to claim it, and we need not depend for our existence solely upon such who formerly belonged to our Church, although these should be cared for. No, some of the very best material in our congregations in Iowa to-day, never knew anything, comparatively speaking, of the Reformed Church until brought into her fold by the earnest pastoral labor of some missionary.

This then requires self-denial, and can we be blamed when at times we begin to think that there is lacking among our younger ministers the true missionary spirit? Can we in truth be blamed for having such thoughts? And especially so, when in other churches we find young men of culture and refinement going to the West, beyond us, and taking up small missions in out of the way places. Take the young ministers of the Presbyterian Church. Go into one of their Presbyteries on the Western plains and you will find few gray heads—but nearly all young men—young men of education, young men who come from prominent families in the Church. Yet these men are in little towns out upon the prairies. And again let our young men not suppose that they of all others get small salaries. Some of these young men in other Churches get *small* pay also. They must undergo many self-denials. Why then must we as a Church, pray, entreat, coax, and yet fail in getting young men to come West? Are we to be a provincial Church always? Is our beloved Zion to be forever confined principally to Pennsylvania, Ohio and Maryland? If not then, why not come West and help build up the Church in the Mississippi Valley where, in the coming years the bulk of the inhabitants of this country will be found. We hope that there will be a marked improvement in matters of this kind. As the Church is awakening to greater activities in the missionary work may we hope also that our young men will be ready to of-

fer themselves for work in the mission fields of the West. IOWA.

For Reformed Church Messenger.

LARGE PLANS.

The Church of Christ is aggressive, if she is anything. A church on the defensive is a losing church. The Great Head of the Church has issued his "marching orders": "Preach the Gospel to every creature." Ours is simply to obey. Faith says, "One can chase a thousand, and two put ten thousand to flight," but they must be on the run to do it. Christian workers should, therefore, have large plans. No plan is large enough in God's work that does not seem to go beyond our resources. It is safe to make large plans. Faith demands it. A Scotchman, wrecked in the steamer "Forfarshire," whose surviving passengers were rescued by the heroic "Grace Darling," told of the problem which that wild night offered to the brave light-keeper and his daughter. With the wind and the drift they could hope to reach the stranded ship, but they could not row back against the wind and tide. It would be impossible. Their getting back depended upon their finding help from the wreck to join them at the oars. Should they go? They heard the distant cries. They did not hesitate long. They put extra oars into the boat, and committed themselves to the stormy sea, trusting God to get them back again. So we must put ourselves into the sweep of God's work. On the sea of life are wrecks all around us. Will we trust God, and put our hands to the oars? Carey, the great missionary, preached his wonderful sermon by simply emphasizing two points. He said, "Expect great things from God. Do great things for God." Let us act on this principle. Have the courage of faith. It was a remarkable saying of the Duke of Wellington, that "in war the moral is to the physical as ten to one." That is to say, that if the soldiers know and feel in their conscience that right is on their side, they are ten times as brave as when they are not very sure about it. God is on the Christian's side. He is in the right when he is fighting sin and Satan, and winning victories for his Master. When you are standing on firm ground, you can afford to despise the shots that are fired at you by godless men. God and one man are always a majority. Every Christian needs large plans in his conquest over self, and in doing good. Halfway measures will not do. The world is always for compromise. Compromise between truth and error, between right and wrong, between indifference and whole-hearted service. If a man dies for his flag, the world calls him a hero; if he is prepared to die for a principle, the world calls him a fanatic. Let us do what God expects of us, at whatever cost. A native Christian in India, upon his deathbed, left his whole property to establish, as he

expressed it, "flag of Christ." That flag became a mission-room, or chapel. Christian, set up a "flag for Christ." Raise your colors and stand by them. Nay more, move on, be aggressive. Heaven's battlements are before you. A crown awaits you. God has you in his plan. See to it that God is in your plans, and be sure to plan large things if God is with you.

R. W. M.

Our Church Work.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

A FACT AND A REASON FOR IT.

Rev. W. F. More, pastor at Catasauqua, Pa., says: "We are getting along very nicely. Unless something unforeseen should interfere, Catasauqua will have no trouble in supporting a pastor. It was a surprise to me to find what the people really could do."

Keep in mind that Catasauqua was a mission for fourteen years, and received from outside more than \$5,000 aid. Their present self-helpfulness is therefore very encouraging. They were a mission until October 1st, 1887.

But how are they able to do so well? Is it increase in wealth or in members? Not at all.

The whole secret lies in the word *system*. They had a debt two years ago, and the pastor divided it up nicely into payments from each, and encouraged them to get it out of the way, and soon the debt "systematically" disappeared.

Now how about the current expenses? The people thought they were too weak to support a pastor; but he thought differently, and showed them how it could easily be done and they are doing it. But how? I tell you by system. The pastor gave each member a circular proposing a plan of monthly payments and encouraged them to adopt it, as follows:

5 members at \$1.50	pay	\$ 90
10 " " 1.00	"	120
20 " " 75	"	180
35 " " 50	"	210
50 " " 25	"	150
60 " " 15	"	108
45 " " 10	"	54

225 in this way will pay \$912

Many of our missions to-day would soon be off the Board if they would adopt a better plan for raising money.

More than this: many hundreds of our established churches could raise three or five times as much for all purposes and especially for benevolence, by adopting the simple, easy business principle of systematic getting. Oh that our pastors and people would act as wisely in the Lord's work as they do in worldly matters!

ANOTHER \$500 FUND NEEDED.

The mission at Iola, Kansas, has been doing as best it could now for

several years without a church; but now they *must* build, even in their poverty. They have subscribed bravely, in some cases even beyond their power (as Paul says of the Corinthians), and now ask the East for some aid.

They want a loan of \$300 on our Building Fund plan and a gift of \$200 from general funds, which is a very modest request that should be promptly granted.

Of course the Board must try to furnish this money. For this purpose we need another Special Fund.

May God move some liberal soul to give us this aid—or, rather, let it this time be some illiberal soul that is moved. One such act will be a great blessing to the giver.

Any old subscriber sending us the name of a new subscriber and \$3.50 cash will receive credit for one year on his own subscription.

Correspondence.

For Reformed Church Messenger.

A LETTER FROM SEATTLE, WASHINGTON TERRITORY.

Dear MESSENGER:—I desire to bring a matter of great importance to the Reformed Church to the attention of the brethren in the East, namely, the great field lying open here upon this Pacific coast for the extension of our Zion's borders, particularly of this northwestern field. Many of our people are so much engrossed with the laudable object of Christianizing the Orient that they entirely lose sight in their zeal of the unlimited benefits to be derived from an early possession of these fields nearer home, and absolutely necessary to the proper development of our interests in relation to the West.

Some too cannot see why these missions on the coast cannot spring up by a peculiar spontaneous generation and derive their support and nourishment from the general prosperity of these rich developments. This view we cannot pass by without considering its cause and the true state of affairs. Washington Territory has almost unlimited resources that are rapidly being developed, the population is increasing enormously and every earnest man can find a home and his share of the general welfare. Seattle, particularly, owing to its seaport facilities, great railroad outlet and a wonderfully active population is of almost phenomenal growth and the indications are that it will be in the near future the greatest city of the far northwest, but of this only those are prepared to judge who are on the ground and can study the movement as it surges to and fro from day to day. Moreover a "boom" in a city of the West has a peculiar significance in as much as it makes and loses fortunes with each successive rise and fall of the markets, but it makes a large city in a very few years, whereas, in the East it requires years to accomplish the same end. Seattle at the present is

enjoying such a boom though the redeeming feature about it that distinguishes it from those of artificial inflation is what business men regard as an earnest of the rapid increase of population commensurate with the enormous expenditure of capital, and the consequent development of industries to keep and employ the masses coming hourly to this port. Though property has in the past three years arisen as much as 400 per cent. and at the present is very stiff and close, it is not that created demand which rife speculation furnishes, but the demand for the sites comes from actual settlers who have come to stay and recognizing the force of that German proverb "Eigner Herd its goldes weret" at once buy lots and build. The industries are lumber, coal and inestimable resources of iron deposits in the cascades, twenty-four steamers daily, three railroads and a fourth on the way, and a population of 15,000.

I think that this cursory glance will sufficiently establish the importance of a strong healthy mission here, for of this vast population a great many of our persuasion and many more can be gotten by offering them the asylum of our Church brotherhood. As before intimated, if we wait for these missions to establish and support themselves, we are losing by inexperience and it merely becomes a question of sickly emaculated existence in the future at greatly increased expense. If the Reformed Church desires to till this rich soil and reap its fruits, it must take immediate steps to claim its rights. It must be on the ground to compete with those already there and take advantage of the rise in real estate, and much can be done now that will be impossible in the future even at the additional expense to the Church.

The mission at Seattle is under the care of Bro. Graedel, and numbers about twenty souls (German), but the work is greatly hampered by the lack of sufficient means to carry it on. The Church property stands at the intersection of Twentieth and Cherry streets, and by the recent grading of the former the building is hidden all but the roof. The members, after proper advice, have concluded that the cheapest and best thing would be to sell the present property and buy at a more central point and there build up from the ground. The sale of the present property will realize about \$1,200 net cash, and by collection from citizens about \$500 can be realized, in addition to the above there have been \$25 subscribed by each head of a family, including the pastor out of a salary of \$250 per annum, thus making nearly \$2,000. This is inadequate, since after deducting \$1,000 for a new lot, worth a year ago \$250, it will be necessary to borrow about \$800, out of which there is to be built a church and parsonage.

The question whether it is the proper thing for the Reformed

Church to expend this small sum for a property in a city of 15,000 souls and whether a very large crop can be expected for such a small sowing; but unless the people of the East see the case as it really stands, and have faith enough, the Lord will add the increase if they grant us their drippings that we may build a church deserving of respect, we must do the best we can and trust to the future to qualify our prophecy.

What the church in Seattle needs is an edifice costing not less than \$5,000 paid for in full and money enough to purchase several lots for the future foundation of an English mission. Judging from the foregoing description of this city it is safe to estimate that \$2,000 invested in a desirable location would in a year or two develop sufficient to build a nice building from the proceeds occurring from the sale of the extra property.

We feel very positive that it is a mistake to permit these missions to struggle on as they must if left alone, and in fact that the action of these denominations fully justifies the judgment. They are established by their Church Boards and are consequently now in a capacity to take some care of themselves. Our Church is almost untenable, unhappily located, and in urgent need of help from the East.

I can but add that the impression I received of our building here was very unsatisfactory, and I believe that if this matter is canvassed by one who has no interest whatever but what loyalty and a desire to benefit the Church prompts, that the work will not linger as heretofore on this coast, but these things should be controlled by one who has acquaintance with the needs and resources of this coast and which can only be acquired by actual residence.

The brethren are earnest, active and strive to do their duty. We have no capitalists in our mission, and the members are such as make their living by daily labor. The pastor deserves the confidence of our people everywhere, though I think his modesty overcame his prudence when he appealed for \$500 some time ago, since it should be \$5,000 instead. Let me urge the importance of this work upon all. I have no doubt that dollar contributions will be as thankfully received as greater ones. God bless the work and prosper it, is the prayer of your brother in Christ,

GEO. W. DORNBACH.

For Reformed Church Messenger.

SKETCHES OF GERMAN HOME AND CHURCH LIFE.

BY GEORGE MERLE ZACHARIAS.

German graveyards.—A visit to the graves of Neander, Schleiermacher, Hegel, Fichte, Boeckh and Mendelssohn.—Anglo American funeral.

German church and graveyards are peculiar. In beauty and size they do not compare with the American cemeteries. Each congregation

has its own, in which the dead of that particular "Gemeinde" are buried. Berlin does not even possess a general cemetery: here and there through the city or in its suburbs are little graveyards, which almost seem provincial in their narrow limits. The graves are usually raised about two feet above the surface of the ground, and are covered with a matting of ivy growth. Crosses innumerable, and of every design imaginable, rise on all sides. The family lots of the wealthy are very small, and are usually clustered along the graveyard walls. As a rule, families of the middle classes are not buried together, but somewhat after the Moravian order in long rows, graves being more expensive here than in the United States.

There is a peculiar charm in visiting church yards, as they always say something new about the resurrection: there is nothing sad or gloomy about the green mounds under which the dwellers sleep. The dead rest so quietly in their narrow beds, awaiting the light and peace of the last great Easter morn, that I like to wander from inscription to inscription, and there to become acquainted with the departed. These words must not be regarded as savoring of spiritualism, but only as an outgrowth of an absolute belief in the communion of saints.

It was therefore an intrinsic pleasure when a group of Christian archaeologists heeded the invitation of Professor Piper to accompany him to the graveyards in which Neander and Schleiermacher are buried. In his own friendly, hearty way he said, "Meet me at the bridge near the Halle Gate;" and so we did. Some of the group were from Thuringia and Saxony, others from Bremen and East Prussia; my friend Herr Von Ising and I represented Berlin and America.

The surroundings of the Halle Gate in Berlin are beautiful, the statuary and terraced park forming an artistic grouping of the green in nature and the white in art. At the same time it is a bustling point of traffic and the radiating point of street cars and omnibus lines. The busy crowd and passing boys wondered what that white haired, venerable gentleman was about to do with the group of young men which crossed the street, or tarried on the pavement, as the Professor continued his way or stopped to say something to his archaeological squadron. It was a characteristic scene which cannot be forgotten. It was a learned looking body guard following a still more distinguished lead; even the storekeepers eyed us keenly as we passed, forgetting their wares and purchasers.

There are at least ten graveyards near the Halle Gate. Arriving at the entrance of the Jerusalem Congregation Graveyard, Prof. Piper stopped and asked, "What is lacking over the archway?" One of the group answered, "An inscription indicating the place." And so it was,

for two urns were the only adornments which capped the entrance. Passing through the gateway we followed the main avenue, on both sides of which were the high mound like graves so characteristic of Berlin. The sand in these oblong mounds is matted together by reed clasps, thus keeping the ivy massed surface of the graves solid: the ivy forms such a net work of intricate growth that neither rain nor time disturbs the bank-like graves.

The first grave at which this archaeological company stopped was that of a Greek, who having fought for his native land's freedom subsequently lived and died in the German capital. Thence we went to the grave of Neander, the spiritual father of Prof. Piper and Doctor Schaff. It is a small simple slab of dark mottled marble, on which is a white marble medallion portrait of the great church historian. The graves of his faithful sister and parents are in the little family lot which is about 20 feet long and 12 broad. As many of the graveyards are only separated by brick walls, we passed from the Jerusalem to the Holy Trinity Cemetery, and stood reverently at the grave of the great Schleiermacher. A massive column of white marble, severely simple and the least bit rationalistic in its architectonic finish, marks the spot where one of Germany's greatest theologians lies buried. The grave of his favorite son, who died when budding into manhood, recalls the intense but mastered grief which Schleiermacher must have felt when he stood at that same open grave and delivered the funeral sermon: rarely has a more touching incident occurred and rarely a more eloquent elegy delivered. Philosophy on this occasion felt a poignancy of grief which only the consolation of our holy religion could soothe. The graves of father and son are suggestive of philosophy leavened by faith, and one can truly say "Credo ut intelligam."

In striking contrast to the laconic tone of Schleiermacher's grave is the mausoleum of the family "von Krause," which is only a few yards distant. Mosaics from Italy, symbolizing the sacraments, stud its dome and a colossal statue of Christ guards its centre. An architrave of stone rests on monolithic columns between which the light of day shines, for the whole mausoleum is void of walls and rests on peerless pilasters. The remains of Fichte and Hegel rest in the "Dorothustadische Kirchhof." One of those contradictions which the irony of time and circumstance necessitated, is found in the silent voices of the hammer and anvil of the great Borsig machine shops, which stands on the opposite corner of Chaussee street. For years its din and clangor marred the peace to which one should consign these great scholars; but the march of the city has doomed the iron monster to the suburbs of Moabit, and the only things that disturb now their philosophic specu-

lation are the street cars and huge houses. But as Berlin does not like graveyards and confiscates them when a few generations old, the irony of circumstance and rust of time will sweep over their resting-place, and these once celebrated German cities will be criticised into oblivion.

More peaceful and real is the brown mottled marble slab of the great philologist Boeckh; and you and I will grant that he can continue to delve for Greek roots, even if he finds as many as nourish the ivy which grows near his grave.

The tomb of the great musician, Mendelssohn, is in the graveyard of the Holy Trinity congregation. The green of his ivy mantled grave is indeed typical of his evergreen memory.

It was on a bright Sabbath morning last August that Paul Kunkel of Harrisburg, Rev. Miller of Reading and Mr. Laubach of Easton, all three good sons of Pennsylvania, and the son of him who buried Barbara Fritchey, stood at the grave of him who wrote the "Songs without Words;" and the three former, minnesanger like, plucked an ivy leaf and bore it to distant America: the latter remained in Berlin, and therefore continued to enjoy Mendelssohn's personal companionship.

In the suburbs of Berlin, near Rummelsburg, is a little graveyard almost repellent on account of its baldness: not a shrub or bush can be seen. A little English boy died and its parents asked me to bury it. The children of the household carried the coffin to the hearse and from the hearse to the grave. The good Yorkshire people and their Zwingli robed minister gathered around the open grave and committed the little body to the care of "Him who knows His own." The surroundings were German; the language was English: but one Holy Faith which knows no place or language but that of heaven whispered,

The angels of the children,
The spirits of the blest,
In peace and hope supernal
Abide and live and rest.

And as the little group of sorrowing relatives left this bleak and sandy graveyard, they knew and felt that the Holy Christ whom the child on earth had worshipped, would be worshipped by the spirit of the child in heaven.

Berlin, Oct. 17th. 1887.

Any old subscriber sending us the name of a new subscriber and \$3.50 cash will receive credit for one year on his own subscription.

From the Synods.

MINUTES OF THE SYNOD OF THE INTERIOR.

Editor of MESSENGER:—The first minutes of the "Synod of the Interior" have been sent out. They speak for themselves. It is proper to say that the firms whose advertisements appear with the minutes, are, in every way reliable, and have

paid the publishing of 5,000 copies, thus saving the Synod from contracting a debt for which there was no money in the treasury to meet it. Many of the gentlemen whose names appear in the advertisements, were most liberal to Grace mission of Abilene, and to whose noble example we attribute much of our success in the erection of Grace Reformed church.

We feel, that in presenting these minutes to the Reformed Church at large, we give sufficient evidence, that the expenditure of money in the Western mission field, has not been a mistake. The organization of the "Synod of the Interior" practically demonstrates the westward march of the Reformed Church, and evidences at the same time, the wisdom of our mission Boards in pressing forward the work.

The ministry upon the ground of this new Synod, are practically young men full of enthusiasm and we hope full of the Holy Ghost. All have, in a measure at least, been successful to a greater or less degree. All have their difficulties to overcome, trials to endure, sacrifices to make, and withal, they seem to be a contented and hopeful body of men. There may be some exceptions to the rule however.

The territory of this Synod needs more missionaries, more means to prosecute the work as a missionary Synod. If we can have all these, the Synod will occupy a vantage ground greater perhaps than any other Synod in the Reformed Church in the United States.

The great West, known as the Western plain, is now only standing upon the threshold of its greatness and future possibilities. Our thousands are rapidly becoming teeming millions. It is here where we must find the Church's opportunities for growth and development. Sister denominations realizing this fact for themselves, are rapidly entering the field, and some of them are far in advance of the Reformed Church.

New towns and cities are springing up everywhere. Why should not the Reformed Church be the first to enter at least some of them? We can if we will. Denominational lines are not so rigidly drawn in the West as in the east. The people want the Gospel preached and stand ready to aid the Church that will give them the Gospel. Time will enable the people of the West not only to become self-supporting in Church life, but to aid most liberally the evangelizing of the world.

It is our prayer, in sending out the minutes of this new Synod, that as silent, yet powerful aids, they may awaken a greater interest, greater enthusiasm in our Western home mission work on the part of the older and well established Synods. They go out from the press as a Macedonian cry, "Come over and help us." STATED CLERK.

Faith is letting down our nets into the untransparent deeps not knowing what we shall take.—F. W. Faber.

The Family.

A MOTHER'S LOVE.

Some day,
When others braid your thick brown hair,
And drape your form in silk and lace,
When others call you "dear" and "fair,"
And hold your hands and kiss your face,
You'll not forget that far above
All others is a mother's love.

Some day,
'Mong strangers in far distant lands,
In your new home beyond the sea,
When at your lips are baby hands,
And children playing at your knee—
Oh, then, as at your side they grow,
How I have loved you, you will know.

Some day,
When you must feel love's heavy loss,
You will remember other years,
When I, too, bent beneath the cross,
And mix my memory with your tears,
In such dark hours be not afraid;
Within their shadow I have prayed.

Some day,
Your daughter's voice, or smile, or eyes,
My face will suddenly recall,
Then you will pause with sweet surprise,
And your soul unto mine will call
In that dear unforgotten prayer,
Which we at evening used to share.

Some day,
A flower, a song, a word, may be
A link between us strong and sweet;
Ah, then, dear child, remember me!
And let your heart to "mother's" beat,
My love is with you everywhere—
You cannot get beyond my prayer.

Some day,
At longest, it cannot be long,
I shall with glad impatience wait,
Amid the glory and the song.
For you before the golden gate,
After earth's parting and earth's pain,
Never to part! Never again!

—Lillie E. Barr.

Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

"HIS WAY."

He will teach us of His ways, and we will walk in His paths. ISA. 2:3.

"I am very glad to see you mother; sit down in this rocking-chair by the fire and let me take off your bonnet," said Mrs. Terry to her mother, Mrs. Hervey, who had come to spend the afternoon with her daughter. "I thought Alice was coming too."

"She will be here by-and-by. She had an errand at Lucy Hammond's, and thought she would go there first," replied Mrs. Hervey.

"Why didn't she stop here first?" inquired Mrs. Terry in an irritated tone. "She knew I had a book of Lucy's I wish to return, and she might just as well have taken it."

"I suppose she did not think of it, Marian," said Mrs. Hervey, as she took out her knitting work, "or she would have taken it for you. Do not be vexed with her."

"Oh, it is only one more of the many little vexations we have to bear all the time from other people, and I am very tired of them."

"Not 'all the time,' Marian."

Mrs. Terry seated herself on a low sewing-chair, and taking her work from a basket, she said, "I am

very cross to-day, mother, and it will do me good to tell you about it. At tea-time yesterday I told Albert that if he would call for me on his way from the store at nine o'clock, I should like to go and spend the evening with Mrs. Bainbridge, and he replied very pleasantly that he would do so. But he forgot all about it. He came home, and not finding me here he recollected his engagement, and had to take the two, long extra walks. Of course he did not like that, and all the way home he fretted about women always wanting to be away from home, and how hard it was for him to have to be at the store so late and then could not rest in peace at home, making a great deal more fuss and talk over it than there was any possible need of. So I told him it was his own fault, for he should not have forgotten, and then he retorted, and so we have had a miserable time ever since. I happened to read a little paragraph in a paper to-day about unkind words being never forgotten, but leaving a sting in the heart that will rankle there for years."

"Whoever wrote that paragraph might better have not written it," said Mrs. Hervey, "unless indeed those who read it should do differently from what most of us do, apply it to ourselves rather than to others. Unkind words are often spoken hastily and without being really meant by those who love each other with the tenderest affection, such as I am sure your husband feels for you."

"Yes, mother, I know that he loves me; he is very good and very kind. I know it was not himself that spoke such words, but 'sin that dwelleth in us' took advantage of his weariness to grow bold and strong. I wish I had not answered him in bitter tones and words, as I did, for it only made matters worse. He would have been pleasant again as soon as he had fretted a little. I know that is his way."

"It seems to me, Marian, that every one has his or her 'way,' some besetting sin, failing, or infirmity, so that we all are trials to each other. I often think of the line of the hymn,

"Temptation without and corruption within."

"One is fretful, another gets angry at trifles, another is self-conceited, and others so careless as to make much unnecessary trouble, so that I often wonder how those get on happily together who are not constantly striving to obey the commands of the Lord Jesus Christ. When I think how exactly adapted his commands and precepts are to remedy all sins in ourselves and others, I can hardly help exclaiming with the Psalmist, 'Thy testimonies are wonderful,' 'I love them exceedingly.' 'More to be desired are they than gold, yea, than fine gold.' 'The statutes of the Lord are right, rejoicing the heart.' Just look, Marian, at this one precept of our Lord, 'If you forgive men their

trespasses, your Heavenly Father will also forgive you,' not once or twice merely, but 'seven times a day,' 'seventy times seven.' How little opportunity there will be for quarrelling when we 'love our neighbor as ourselves,' are 'not easily provoked,' and forgive as we hope to be forgiven of God, against whom we sin far more frequently than our fellow-servants trespass against us!"

"Yes, mother," said Mrs. Terry, "those precepts show us our duty to others, and the ones regulating our own actions are equally beautiful, 'holy, just and good,' such as these: 'Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' 'Not rendering evil for evil or railing for railing, but contrariwise blessing.' 'The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits.'"

"And then, Marian, when we consider that all the laws and commandments of our God and Saviour are just as excellent and wise and beneficent and righteous, we can realize a little how blessed and happy the world will be when his will shall be done on earth as it is in heaven. Let us obey his will, and as far as we do our hearts and homes shall share the sweet benison of his peace."

"But how can we attain this patient, forgiving spirit, dear mother, when our natures are so perverse and sinful, notwithstanding our wishes and resolutions to do his will?"

"You know, dear child, that we must constantly go to him for pardon and for cleansing in his blood. We must pray for the indwelling of his Holy Spirit, who alone can work in us every Christian grace, and we must study his Word, that he may teach us his ways. Thus the little mustard-seed of grace will become a tree, the blade will grow into the full corn in the ear, and the little light shine brighter and brighter unto the perfect day."

When Albert Terry returned to his home that evening he found that the bright spirits of cheerfulness and peace had taken possession and chased away the dark shades of ill-nature and gloom which had filled it before.

"I am sorry I have been so cross, Albert," his wife said as she met him with a welcome; "forgive me, please."

"I thought you were going to say," he replied, as he took her hand in both of his and kissed her, "that you were sorry to find that you had married a growling bear."

"Oh, no," she answered with a smile; "there is a bear in me, too, but hereafter when they begin to growl let us try to remember our Lord's command, and meet them with those other bears, 'Charity beareth all things;' 'forbearing one

another in love.'"—C. L., in *American Messenger*.

REST A WHILE.

It is not always the amount, but the quality of the work, that produces the best results. Illustrate by the performance of a musician. Quantity often wearies, quality entrances. It is even so in handling the delicate chords of the human heart. Not the amount of parental discipline, but the character of it, is that which shall produce the best results.

In order to this, the nerves of the parent must be kept in happy tune. Rased and overstrained nerves *can not* do the best work in the family circle. How, then, can they be kept in tune?

A very happy experience was given, the other day, by one of the most successful of mothers. She said that it was her rule every day to go to her room at a particular hour, and close the door. For that one hour it was understood that she must not be disturbed, except for the most cogent reason. That hour refreshed her to such an extent that the remainder of her day was especially useful to her family. Instead of being the losers by the retirement of this hour, her children were the gainers. For the sweetness of her tone, in the remaining eleven hours, made them far more profitable than otherwise the whole twelve hours could have been.

Her experience is so happy, that we send the hint abroad, in the hope that many a weary mother who feels that there is fretfulness, at least sometimes, in her tones, may try the plan and feel the benefit. Do not condemn it if the first day it fails to accomplish all that one would wish. It may take a month of restful hours to overcome the deep-seated weariness of months previous. Persevere and feel sure that the benefit will follow.—*Christian Observer*.

Parents and teachers should cultivate in the young habits of observation. It is a grand and blessed thing to know how to use the eye and mind; to see things and to think about them; to note objects and trace them to their causes. Some are naturally more observant than others; of a quicker and more inquisitive turn, but all can train their senses and mental faculties in a high degree and in their application to nature and everyday occurrences and in new situations a fund of information and enjoyment that would otherwise be lost. It is a wrong to children to let them depend simply upon books and hearsay and routine for their knowledge and entertainment; these they need, but to their highest delight and improvement they require the power of wise, judicious and skillful observation.—*Presbyterian Observer*.

Honesty sometimes keeps a man from becoming rich, and civility from being witty.—*Chesterfield*.

Youth's Department.

HAVE YOU SAID YOUR PRAYERS?

"Have you said your prayers, my darling?
Have you said your prayers to night?"
"I have said my prayers, dear mother!
By the pale stars' trembling light."

"And what did you say, my darling,
When you said your prayers to-night?"
"I said that I loved you, mother!
By the pale stars' trembling light."

"And what else did you say, my darling!
In your sweet, sweet prayers to night?"
"I said that I loved my sisters,
By the pale stars' trembling light."

"And anything more, my darling!
Did you say in your prayers to-night?"
"I said that I loved my Saviour,
By the pale stars' trembling light."

"God bless you! now sleep, my darling!
Good night! George dear! good night!"
And he nestled himself on his pillow,
In the pale stars' trembling light.

—London Christian Globe.

"SOMETHIN'."

"Say, Mike, how much ye took?"
"Big pile! Seven shiners, five
reds! Tell ye what, Pat, I've had
luck this day."

"Ought to treat a feller, then.
Seventy-five's a heap! I haint made
nothin'."

"Can't do it for nobody. 'Ginst
my principles. Savin' ye see, Pat."

"What be it for?"

"Somethin'."

"You al'a's are a sayin' that.
Can't ye tell? What be ye so tight
or?"

"Somethin'."

"Go 'long wid ye, ye tight-fisted
spalpeen. Don't want nothin' of
nobody that can't tell nothin'."

"Jest what I was going to do,
me sweet-tempered lad."

The two newsboys separate.
Mike turns into an alley, and goes
whistling along as though the
'somethin'' was an exceedingly
pleasant thing to think about. We
will follow Mike. To do this, we
must be quick, for he dodges this
way and that, increasing his speed
every step. As he nears an old,
raggy, brick tenement house in a
narrow alley, he breaks into a run,
ears the tottering steps at a bound,
rings up the rickety stairs, stop-
ping only when he reaches a tiny
room up under the roof. Here he
takes a rusty key from his pocket,
and unlocks the door. The moment
he enters, two arms were around his
neck, and a sweet voice says

"Mikey, dear, the sun looked in
today. I saw him a little bit."

"O Molly darlet, is't true? Your
eyes be growing better, certain.
Can ye see me, Molly?"

The poor, almost sightless eyes
were raised to see the rough, ragged
boy, so dear to the little sister's
heart. As Mike looks eagerly into
her upturned face, he sees a large
tear slowly gather, then roll silently
down the face dearer to him than
anything else on earth. He knows
well what it means, without the
need of a word about the pretty mouth.
He put his arms about her, and

kisses the trembling lips almost with
a mother's tenderness. When he
can command his own voice, he
says:

"Never mind, Molly darlet; I'm
making heaps of money. I'll be
ready to take ye to the big doctor's
soon. Never ye fret, Molly; ye'll
see me some day."

Mike leads Molly carefully to a
small chair—the only one in the
room—then he prepares supper.
A box turned bottom upwards serves
as a table. In a smaller one covered
with an old newspaper, are their
dishes. For Molly's sake, this big,
rough boy is learning neatness and
gentleness, you see. For her sake
he will keep stains from soul as well
as body. Mike spreads a clean pa-
per over the box for a table-cloth.
Upon this he places two cracked
plates, a white mug, a tin dipper,
and a battered knife. The white
mug of course is little Molly's. He
cuts two generous slices from a loaf
of bread, pours a little milk into the
white mug, then leads Molly to the
table. His own seat is an old box.
After tasting her milk, Molly says:

"Taste, Mikey, it's so good!"

"No; drink it all, Molly. Ye
need it. Boys don't need nothin'
but water. They grows on water."

He smacks his lips as he drains
the dipper. Beginning to clear the
table, he says "Ye may be a lady,
and I'll wait on ye." After Mike
has washed the dishes—for he
washes them as well as he can in
cold water—he draws Molly's chair
up to his box, and sits so that he
can hold her hand; then he tells her
for the hundredth time just how
much more he must have before the
'somethin'' he mentioned to Pat
takes place.

"Them big doctors won't look at
ye without tin dollars, they say.
And I'll have it soon, Molly darlet,
never ye fear. I have eight now,
and good luck for a couple o' weeks
longer 'll do it, sure."

"S'pose I'll ever see good,
Mikey?"

"Them doctors 'll give ye new
eyes if ye 'll pay 'em enough.
Don't ye fret, Molly."

"No, for mother said I'd see her
sure when I got to heaven. That
'll be good, wont it, Mikey?"

"You're agoing to see here, I
say," cries Mike almost fiercely.

Molly makes no reply, save to
lay her curly head on her brother's
knee. Soon she is asleep, and Mike
lays her tenderly on a little bed in
one corner, after which he stretches
himself upon the bare floor, in an-
other corner, and silence reigns in
Mike's humble home.

Several weeks after this, Mike
emerges from the dingy alley with
an unusual light in his eyes. He is
leading Molly with one hand; the
other tightly clasps a roll of bills.
He picks his way very carefully till
he reaches a fashionable street.
Now he eagerly examines every
door-plate. Almost all have Doctor
before the name. Suddenly he
stops, reads the name two or three
times, then leads Molly up the

granite steps, saying in a half
whisper "Here 'tis! Here's is the
big doctor!" Such is his excite-
ment that his cheek pales and his
hand trembles as he rings the bell.
He waits a long, long time, as it
seems to him, before the door slowly
opens.

"Be Doctor Tracy in?" he in-
quired in rather an unsteady voice.

"Not for such as you," is the
cross reply.

"Molly's blind!" cries Mike
desperately, springing forward to
prevent the shutting of the door.
The servant here catches sight of
Molly. Something in the sweet,
pleading face leads him to say
"Come in, then. Perhaps the doc-
tor 'll see you. There's the door."
With this he leaves them.

Mike knocks at the richly panel-
led door. This time he has not long
to wait. It is opened so suddenly
that he starts back when a rather
cross-looking man in dressing-gown
and slippers appears.

"What's wanted?" he gruffly
asks.

"For a moment the poor boy can-
not speak. At last he holds out the
money, saying

"Here's tin dollars! Will ye fix
Molly's eyes?"

The doctor appears ready to re-
fuse, but Molly's face touches his
heart also. He swings open the
door, and motions Mike to enter.
The boy does so, and stands be-
wilderred in the middle of the elegant
room. A white hand is laid very
gently on Molly's yellow hair. As
the keen eyes search her face, the
frown disappears, and it is an ex-
ceedingly pleasant voice which says,
"Come to the window, sis."

Seating her in a chair facing the
window, he examines her eyes long
and carefully. Mike begins to think
he is never going to speak again.
At last he hears "Can you see my
hand?"

"Where is it?"

"Right before your eyes."

"I can't see nothin' but a bit o'
light."

Turning abruptly to Mike, he
says,

"She must go to the hospital; I'll
get her in."

"Will she see, bime-by?"

"Yes; very simple case."

"Here's the money."

"Keep it yourself, boy. I don't
want it. Has she no mother?"

"No sir; I be all."

"Well, come to-morrow morning,
and I'll attend to your sister."

"Can I go with Molly?"

"No," is on the doctor's lips, but
the way Molly clings to her bro-
ther's hand changes it to "I'll see."
"What be I goin' to do with
this?" Mike again holds out the
money.

The doctor smiles now. "Why,
buy something for Molly—oranges,
grapes, and such things. Yes, and
picture-books too. Expect she'll
need them soon."

Mike tries to thank him, but is
cut short by "Here, boy, run away;
I'm busy."

A month passes. One pleasant
day, Mike with a radiant face leads
little Molly out of the hospital.
Her face is no longer sad. Her blue
eyes are as bright as Mike's own.
"Somethin'" has been done.

"O Mikey, see them flowers in
the winder! Everything be so pret-
ty!"

"Nothin' so pretty as them two
blue eyes I sees," replies Mike,
fondly.

Two happier children cannot be
found in the whole city than those
who now climb to the bare cheerless
room up under the roof of the old
tenement house. Only one thing
adorns it—a few flowers in Molly's
white mug. Mike has spent his
last cent upon these.

"O you did it, 'cause I was comin'
home!"

Little Molly's tone was ample re-
ward for Mike. "Some day I'll take
ye out into the country, so you can
see plenty o' grass and flowers,
Molly darlet." Now, kisses are his
reward.—*Laurie Loring*, in *N. Y. Evangelist*.

Any old subscriber sending us the
name of a new subscriber and \$3.50 in
cash will receive credit for one year on his
own subscription.

HATE EVIL.

Dr. Arnold, of Rugby, that great
and good lover of boys, used to say,
"Commend me to boys who love
God and hate the devil."

The devil is the boy's worst
enemy. He keeps a sharp look-out
for the boys. There is nothing too
mean for him to do to win them,
and then, when he gets them into
trouble, he always sneaks away and
leaves them. Not a bit of help or
comfort does he give them.

"What did you do it for?" he
whispers. "You might have known
better!"


Now, the boy who has found out
who and what the devil is ought to
hate him. It's his duty. He can
afford to hate this enemy of all that
is good and true with his whole
heart. Hate the devil and fight
him, boys; but be sure and use the
Lord's weapons!—*John Ruskin*.


Pleasantries.


Young wife (at the dinner-table,
sobbing): "I think you—you—are
just as mean as—as—as you can be.
I made that—that apple dumpling
as a pleasant surprise for you, and—
and now—you—want me to bring a
hand-saw to cut it in two with?"
Young Husband: "Good heavens,
Maria! Is that a dumpling! I took
it for a cocoanut."

Bobby was spending the after-
noon at his aunt's, and for some
moments had been gazing out of the
window in a painfully thoughtful
sort of way "What makes you so
serious, Bobby?" asked his aunt.
"Why, ma told me that I must re-
member not to ask for anything to
eat, and I'm trying to remember it."

NOTICE.

 Editorial Correspondence address to THE REFORMED CHURCH MESSENGER, 907 Arch St., Philadelphia.

 Letters pertaining to subscriptions and other business, address REFORMED CHURCH PUBLICATION HOUSE, 907 Arch St., Philadelphia.

 No notice taken of anonymous communications.

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

WEDNESDAY, FEBRUARY 1, 1888.

CLOTHED, AND IN HIS RIGHT MIND.

Christ had rebuked the storm on Gennesaret, and given a new exhibition of his divine power, on an ascending scale. The miracle was a sermon or parable, in which he asserted his power symbolically over the disorder and violence of fallen men, for the protection of his Church in all times to come.

But the highest object of his voyage across the lake had not yet been secured when he had joined battle with the storm and subdued it; a much greater struggle awaited him on the other side, where he was called to contend with the powers of darkness, with beings that had come forth from the spiritual world, and had entrenched themselves among men. His victory then on land was, we may say, only foreshadowed by that on the sea, and constituted as it were, its proper supplement and consummation.

Some have thought the new wonder-work took place immediately after the landing of the disciples on the further shore; that the demoniacs, who rested neither by night nor by day, were drawn by some unknown impulse to be the first to address Christ as he came out of the ship; and that there on the shore they were set free from their great affliction. After that followed the rushing down of the swine into the deep, and the consequent consternation of the swineherds. If the moon was shining at the time over the lake, the outward scenery would be sufficiently weird, and fully in harmony with the character of the miracle. But it is probably better to suppose that it was performed next day, as Christ and his disciples left the vessel, after the demoniacs from the neighboring hills noticed their coming. Then the other events succeeding the casting out of the devils would follow in a better and more natural order.

But after all were not these so-called demoniacs merely diseased persons, only lunatics or maniacs? So some writers would have us to believe. The opinion may suit a rationalistic turn of mind, that would fain ignore the miraculous element in the miracle, as far as possible, at least; but it sets aside its moral grandeur, its eloquence and its deep significance, to a material extent, if not altogether. Everything in this as well as in other narratives of demonized persons goes to show that

they were not themselves, but were possessed by other masters. At one time the individual himself speaks, at another one or more of the spirits get the upper hand, and compel their victim to express their own thoughts, whether willing or unwilling to do so. There was therefore a confusion or conflict in the soul, difficult to describe, in which two or more persons struggled to control the will and the actions. So manifest was this that it showed itself to the beholder, that he could readily distinguish such cases from ordinary lunacy. It has been a primary article of belief among all nations that there is another world beyond this of ours, inhabited by spiritual beings, who sometimes cross over into ours and mingle with men. The belief has been perverted, and made the source of many absurd superstitions respecting spectres, and of many abominable practices devised for the sake of filthy lucre; but the Bible, everywhere, condemning the abuses, honors emphatically the primitive faith, out of which the errors sprang.

To suppose that Christ here simply accommodated himself to the popular opinion of the day, in the way of condescension to the low level of his hearers, on a point of so much importance, as some even learned critics have suggested, is a reflection on his truthfulness as well as his integrity. When he saw the more prominent Gadarene of the two, he at once said, not to him, but to his tormentor: *Come out of the man, thou unclean spirit.* But then fully aware that there were more than one in possession, in order to elicit the facts in the case, he asked the man what his name was. He answered that it was Legion, whereupon the spirits added, For we are many. Conscious that they were now in his power they pleaded for an extenuation of their sentence, and asked that he would not send them down to the depths of the sea, but allow them to dwell with the neighboring swine, when he said to them, as if many, Go ye.

Again our age, in its self-sufficiency, abundantly credulous in regard to itself and its own foolishly devised fables in philosophy and religion, but very sceptical towards revealed truth, asks, How can these things be? We reply that this probably will be better answered when we come to know something more of the organization and ways of a spirit, lost or redeemed. For the present we may not fully understand how the Spirit of God, for instance, was in such a man as Paul, or in any other inspired prophet, so that at one time he could speak of himself, and at other times the Spirit spoke through him; but we know this to be a fact. Then why should it be thought strange that devils should so possess men as to speak through them?

But a Roman legion consisted of from three to six thousand men, and this would seem to imply that there were very many demons in one man,


which seems incredible. The legion, however, may here be taken to mean indefinitely only a large number. The probability, however, is that this legion was full to overflowing, for there would be no difficulty in securing volunteers, and Satan would do his best to intrench himself in carrying on the war against the Son of God. Seven devils had found their way into Magdalene; then why should it be thought strange that a much larger number should take possession of some other unfortunate victim?

Infidels have tried to make merriment over the account of the demons passing into the herd of swine as utterly opposed to science. But when we come to understand more about animal psychology, as scientists by and by no doubt will teach us, there will not be so much difficulty in conceiving how the swine came to be possessed. The demonizing here lasted only for a brief period of time, showing that swine, oxen and other brutes offer a less free hospitality and a less congenial abode to unclean spirits than man in his fallen condition.

The poor demoniac, who had made night truly hideous with his shrieks and howlings out in the neighboring mountains and in the tombs of the dead, and had burst asunder the fetters of iron or brass like flax, by which it was attempted to bind him, now sits at Jesus' feet, clothed, it is said, and in his right mind. He had been set free from his terrible calamity; he knew his Saviour; and wished henceforth to be forever by his side. He, however, had a work to do during his remaining days. He went home to his friends and told them how great things the Lord had done for him; and then went and published the advent of Christ throughout the region of Decapolis, and thus prepared the way of the Lord, when he should visit that region. A lonely figure there in the land of the Gergesenes, he still stands as a speaking monument of the victory of Christ, of his people and his church over the united forces of the Prince of Darkness. The demons themselves gave their testimony that Christ was the Son of God, although he made no account of it and did not wish to use it. It is a proof that they had known him previously in another world.

This conflict is a reality in history, quite as much so as any other, and the victory no less pronounced. Men are everywhere set free from a fearful despotism. Once more in their right minds, they regain their reason, which henceforth is emancipated and expanded, as it is drawn towards Christ, the central Truth. Their science and philosophy, purified by his presence, sit in loving adoration at his feet. Clothed as to their bodies, no less than cleansed as to their minds, they advance in civilization and the arts; the affairs of human society are carried forward decently and in good order; and the native, hideous ugliness of our fallen nature is covered up by

the light that falls upon it from Christ and the heavenly world.

 Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

OUR MISSION. TO WHOM?

It is generally admitted, as we may presume, that the Reformed Church in this country, on the German side, has a mission. Much has been written from time to time to define and emphasize it, and so it is not necessary to be continually going over the whole ground. It is however important for us to bear in mind at all times for whom this mission is more particularly intended. Primarily we say, to the German people of this country, anglicized, naturalized or unnaturalized. Some may say that this is too narrow a view of the subject, and that we ought like other denominations to try to take up and assimilate people of other nationalities. This we will admit, if it is possible for us to do so; and if it is not possible, then the obligation of itself falls to the ground.

Experience for a long series of years, extending over a century, shows that we have received comparatively few persons into the Church from the Irish, Scotch or English races. They usually are attracted towards the churches which are bone of their bone and flesh of their flesh. The time may come when there will be a change in this respect on both sides, but it does not seem to be approaching just at this time very rapidly; and for the present it devolves on us not to depend on possibilities, but to look at realities—that is, the real state of the problem.

The present restriction and limitation, however, do not by any means confine us to any pent-up Utica. We could not, in fact, ask for or desire a larger or more promising field than that which Providence itself has assigned to us and our Lutheran brethren. It includes all the population, once German, but now for a long time Americanized, together with the German emigration, which is swelling our ranks each year by the thousands, or rather by the fifty and more thousands. If, as matters now stand, all the blood flowing in American veins could be analyzed and measured, the probability is that the Germans would outweigh that of any other race or nationality; or, if that is not the case at present, it is easy to see that it will not be very long before it will be, and not very long after that, when the preponderance of German blood will be so great as to exceed that of all other nationalities combined.

There is then a large field for the churches of German descent to occupy and cultivate, too large in fact already for their present means and resources. The churches of English origin see it, and are already on the ground, doing what they can to

meet the spiritual want of those who have the first claims upon us for the bread of life, and that not without success in their efforts.

The demand for more laborers among American and foreign Germans is growing stronger every year. Will we whose souls are lighted, and whose barns and storehouses are filled with plenty, turn a deaf ear to the cries for pastors or missionaries of those who are next kin to us? Certainly not, if the Spirit of Christ dwelleth in us. With our Lutheran brethren we have been doing something for the cause of missions among our destitute brethren, and are doing something now, a great deal more than we did formerly; but we have not yet come up to the full demands of the work, and, to a great extent, not to the measure of our ability. The work of home missions comes first, important to those who engage in it as well as to those who are benefited by it. With it we sink or swim. Unless we engage in it, therefore, and unless we are willing to put our shoulders to it, we think we are not rash in saying that we might as well sink and leave the good work to others who would be willing to take our place and do it for us. But the past, showing a gradually growing interest in this department of labor, encourages us to believe that this same interest will become stronger and stronger from year to year.

The same interest in home missions has awakened a new interest in the cause of foreign missions, for which we cannot be too thankful. There, also, we are doing something, and the labors of our foreign missionaries, Lutheran and Reformed, have been greatly blessed, for which we also are thankful. The one supports the other; but as the home interest is primary, charity beginning at home without remaining always at home, it ought to receive a special emphasis in all our churches; and then the vibrations of thought and feeling will carry us far hence to the Gentiles. How much we may do in this way for the cause of our Master there is no telling in this our day of small things; but it may surpass our expectations, and amaze those who at present are doubting, despondent, despairing, and in fact indirectly discouraging others by their want of faith.

EXCEPTIONAL SUNDAYS.

Most persons who attend church and who are interested in its services, prefer to attend regularly and punctually. The force of habit comes to their assistance, as in the case of all other good habits, and renders the duty a necessity as well as a pleasure. But sometimes there has been a snow-storm and the roads are impassable, as was the case not long ago, and it is difficult, if not impossible, to get to church. There are other circumstances which, in like manner, may keep families from going to the sanctuary

on the Lord's Day. What should be done when we cannot do what we would like to do? In such cases we know that families are apt to become somewhat demoralized. If they breakfast at the usual hour, they feel little disposed to put on their Sunday attire, and the day is spent pretty much in the same way as an ordinary week-day, with the exception that work is omitted.

The question may then be properly asked whether there is not a better way of spending such exceptionable Sundays, and we answer that there undoubtedly is, if we follow our better thoughts. We have heard of instances in which families have come together, in their clean clothes, and held a service of their own, in addition to morning prayer, with the use of their liturgies, their prayer-books, or other helps to devotion, the same as in the church, with the exception of the sermon. If this were done at the same time as public worship in the church, beginning just as the sound of the church-bell ceases to flow over the hills, the effect of such a service would be still more impressive, and the day would not lose any of its hallowed association. If several neighboring families could come together in this way and for such a purpose, the edification of both old and young would be increased. In the Episcopal churches, in some, perhaps in many, places, the usual services, sermon excepted, are conducted by a layman, when the minister is providentially prevented from being present himself. In other places, on the other hand, we have known of instances in which large congregations have dispersed in the providential absence of the pastor. Generally they turn away with some feeling of dissatisfaction, if not of sullenness at this loss of time—and for a manifest reason: they have not been fed; even the spiritual water of prayer and praise have been denied them. All this loss of precious Sabbath-time might be remedied by an elder or lay-reader who would stand up, like Christ, to read, and the good people would go to their homes in a better spirit.

In a conversation with the late Dr. Johnston, of Lebanon, Pa., a short time before his death, we remarked to him that life was a wearisome journey in a mountainous country. After we ascend the hill we stop, rest, and are thankful; but as we look beyond us, we behold deep vallies and mountain after mountain rising up before us. These also must be crossed before we reach our final resting-place. With sparkling eyes and a spiritual expression on his countenance, the good doctor said, "Yes, that is so." Many others, pilgrims to that better country, have also found it to be so; but if it is, then, we say, let no true Christian grow faint or weary by the way. Hannibal, history tells us, led a large army over the Alps in the depth of winter, who were wearied and discouraged as they came to the foot of the mountains.

It was his physical courage—faith, energy, and fiery words—that accomplished the result, and gave strength to his weak soldiers. Christians can learn much from the wisdom of this world.

The process of what is called reasoning is a very simple thing. If men think at all they see that what is true of a class as a whole, is true of its individual members, in like degree. That is just as easy to understand as that the whole of a thing is equal to the sum of its parts, which in substance is Aristotle's great dictum for the discovery, or statement of which he has received so much of his fame. Naturally men think just as their minds unfold themselves, much as birds sing, because it is their nature to think. The trouble comes in when they adopt premises or facts on which their reasoning is based. If these are unreliable, untrue, or insufficient, the most careful reasoning, the strictest logic, leads to error or false conclusions. It is the same as if an engineer should insist that his railroad must be perfectly level without any regard to the rotundity of the earth, and should give orders to his workmen accordingly. If they should obey him and carry out his directions implicitly, it would not be long before the terminus of his road would be fifty miles above the earth.

Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

From the Synods.

CONTRIBUTORS.

(Elected by the Synods.)

United States: REV. C. S. GERHARD, Reading, Pa.
Pittsburgh: REV. D. B. LADY, Curllsville, Pa.
Potomac: REV. J. S. KIEFFER, D. D., Hagerstown, Md.

FIELD, OR FORCE?

That was an interesting and suggestive distinction which was indicated by one of the speakers at the recent meeting of the Evangelical Alliance, at Washington, when he said that eight or ten of the pastors of Oswego, New York, inspired by ex-President Bronson of Gambier, Ohio, had decided that henceforth "they should never again speak of their own churches as their *field*, but as their *force*."

We do not suppose that by this it is intended to deny that each minister's congregation is, in some true sense his field, which he is required to cultivate. This character, of being a "field of labor" (as it is common to say) is one which belongs essentially to the idea of a Christian congregation; one which, in some measure, it always will bear, and ought to bear, as related to its pastor. But the wholesomely idealizing view expressed above emphasizes a truth which needs to be constantly borne in mind by both pastor and people, that a congregation, in

addition to being a field, must also sustain the higher and nobler character of being a force. A pastor's congregation is both field and force. It is the field which the husbandman tills; it is the force with which a general takes the field. It is the one, so far as it contains immature and undisciplined elements; it is the other, so far as it embraces that which is adult and matures which is trained and disciplined, which is ready for and engaged in action.

We like this word *force*, as applied to a congregation. It stands for much. It stands for virility; for order and discipline; for activity and conquest. Undoubtedly, the more a congregation ceases to be a field and becomes a force, the more it approaches the ideal condition of the Church, at least of that Church which we call militant. It belongs to the idea of every Christian congregation to be an agitating, leavening, Christianizing, healing and saving force in the community in the midst of which it is placed. And, to be such a force,—what is it other than that which St. Paul has in mind when he exhorts, "that we henceforth be no more children," but "grow up;" which the writer of the Epistle to the Hebrews means by admonishing us that, "leaving the principles," we ought to "go on to perfection?"

There is a great difference between a congregation that is exclusively a field, and one that is also a force. The one is passive and recipient; the other is active and bestowing. The one absorbs; the other emits. The one asks to be ministered unto; the other wishes to minister. The one is the vineyard in which the laborer toils; the other is the weapon with which the warrior conquers. The members of a congregation that is a field say to their pastor, "Here we are; come and look after us." The members of a congregation that is a force say to their pastor; "Here we are; we want to look after somebody; lead us on!"

We submit, there is a vast difference between these two kinds of congregation; and that, while, as things now stand, no Christian congregation may ever entirely cease to be its pastor's field, yet each one ought to be rising more and more out of the lowly condition of being a field into the other condition of being a force. J. S. K.

All the mighty revivals in which wicked men have fallen down and cried for mercy have been brought about through the use of the weapons which are in the hands of the church to-day. The weapons are all spiritual, and the armory is open to every church, and every Christian. And these weapons are just as good as when they were first committed to the church. Just as good as when Paul used them and Felix trembled. The Sword of the Spirit is just as keen to cut the conscience to-day as it was on the day of Pentecost. Use does not dull the Sword of the Spirit. We never need to stop to put our weapons in order. We may sometimes ourselves be out of fighting condition, but our weapons are always ready, and are just such as an all-wise God saw needed for the pulling down of strongholds.—*St. Louis Evangelist*.

Poetry.

"I WILL LIFT UP MINE EYES UNTO THE HILLS,"

Firm and steadfast, strong and grand,
Beneath the soft blue skies they stand;
And still in all their strength they rise,
Though storm and shadow sweep the
skies.

The village, nestling at their feet,
Spreads out its meadows fair and sweet,
And lives its peaceful life each day,
Be skies above or blue or gray.

Lying beneath the trees to-day,
My thoughts soar out and far away,
Finding new blessings sweet and fair,
New inspirations everywhere.
"Unto the hills I lift mine eyes;"
And, following them, I seek the skies
To which they point, and seem to say,
"Christ is our strength by night and day."

I take the lesson to my heart.
Dear Lord, let me not grow apart
From that sweet faith which bids hope
rise,
And, like those mountains, seek the skies
Where Thou dost dwell in all Thy might,
To guard Thy people day and night.

"Unto the hills," yea, unto Thee,
Mine eyes shall turn most restfully.
For hills shall one day crumble, Lord;
But they who rest upon Thy word
Shall stand secure, and know Thee true,
Though skies of life be gray or blue.

—Churchman.

Personal.

The Rev. Dr. Alfred S. Patton, editor and owner of *The Baptist Weekly*, died in Brooklyn last week.

Mrs. Narayan Sheshadri, wife of the distinguished Indian missionary, Sheshadri, died at Poona on 31st October.

It is stated that Professor Harrison E. Webster, of Rochester University, has been elected to and accepted the presidency of Union College, Schenectady, and that announcement of the fact will be made the last of this month.

Dr. W. H. Ryder, pastor of the Congregational church, has been called to the Associate Professorship of Sacred Literature in the Andover Theological Seminary. Dr. Ryder is as yet undecided whether he will accept the position.

It is fifty years since Mme. Boucicant, owner of the great Bon Marche, came to Paris, a provincial shop girl, married her husband and set out on that career of success united to immense charities which has marked her life. Her career has been an honor to her sex.

The *Pioneer-Press* has news of the death, near Yankton, Dakota, January 2d, of the Rev. Melancthon Hoyt, aged eighty, a pioneer in the Episcopal ministry of the North-west, for several years pastor of the Yankton Church, and Dean of Dakota.

The Rev. James S. Johnson, formerly of Mt. Sterling, was consecrated Bishop, January 6th, of Eastern Texas. The ceremony took place in Trinity church, Mobile, of which he has been rector since February, 1880. He is a Low Churchman in his views, but is regarded as broadly liberal in ecclesiastical politics.

A sentiment that many will sympathetically regard, began the will of the late Mr. Beresford Hope: "I bequeath my soul to Almighty God, humbly trusting for pardon through the merits of our Blessed Lord, dying a member of His Holy Catholic Church in the Communion of the English branch thereof, and humbly trusting that ere long the woful dissen-

sions of the Universal Church may be healed."

Science and Art.

The drift of popular opinion is that the coming railroad passenger train will be heated by steam from the locomotive, either live or exhaust steam.

One of the latest uses to which paper has been put is the building of chimneys. It is made in the form of blocks which are joined with silicious cement.

A physician lecturing upon physical exercise declared that if only twenty minutes a day should be spent in physical exercise as an adjunct to mental education we might live to be 70 without a day's illness, and perhaps prolong our lives to 200 years.

It has been stated that a good temper for cutting tools may be obtained by plunging the tool, heated for hardening, into boiling water, letting it remain there until cold. The tool is to be ready for work without further treatment. The above sounds pretty well, and it will cost nothing to try, even if it prove a failure.—*Manufacturers' Gazette*.

In the phonograph of Mr. R. M. Hunter the aid of electricity is secured. Mr. Hunter takes a trace on a sheet of specially prepared carbon paper, and the instrument repeats the words through a telephone receiver by means which will readily suggest themselves to the electrician. It is thus inferior to the Edison apparatus in the loudness with which the tones are reproduced.

Items of Interest.

A single day of heavy fog makes the city of London pay £40,000 more for gas.

According to the *California Architect*, plank from red wood trees are sawed in that State from ten to eleven feet in width.

The use of steel castings is becoming so extended in England as to alarm the iron-founders, who see their prospects for work slipping away from them.

It is admitted by foreign electricians that the progress made in the United States in the utilization of electricity is far in advance of that of any other nation.

The classification of the fishes found in the Sea of Galilee has led to the strange discovery that these fishes do not belong to the Mediterranean system, but are peculiar, and belong to the fish system of the great inland lakes of Africa—Tanganyika, Nyassa, and the neighboring waters.

Uncle Sam—this familiar name for the United States took its origin from the letters U. S., which were branded on the heads of barrels of beef and pork sent to the army during the war of 1812 by Samuel Wilson, who had the contract for supplying the Northern army and who was extensively known as Uncle Sam.

Labor Commissioner Wright gives the following statistics of strikes for the past six years: There were three thousand nine hundred and sixty-three strikes, involving 22,336 establishments; loss to employees, \$59,948,882; to employers, \$34,164,914. Less than half the strikes succeeded and the loss of the strikers was far greater than their gain.

The subject of Antarctic exploration is again agitated, and the Australian colonies propose to contribute \$25,000 toward the expense of such an enterprise if the British Government will send out an expedition. It is thought the proposal will be accepted. The exploration of the South

Polar region is not expected to yield commercial advantages, but it is the men of science, geographers, geologists, meteorologists, botanists, etc., who are chiefly interested in it, both in Australia and Great Britain.

Hints and Recipes.

Ceilings that have been smoked by a kerosene lamp should be washed off with soda water.

Cold sliced potatoes fry and taste better by sprinkling a teaspoonful of flour over them while frying.

Mildew may be removed from linen by rubbing upon the damaged spot common yellow soap and sifting upon it some starch. Rub in well and expose to the dry sunshine.

SALLIE LUNN.—Seven cups sifted flour, one-half cup shortening warmed in one pint of milk, salt and yeast; each house-keeper can best judge of the quantity of her own make of yeast; stir well, pour into flat pans and let rise over night. Bake about twenty minutes, or until it will not "stick to a splint." For shortening use equal portions of good lard and good butter.

POTATO TEA-CAKES.—Take one pound of cold boiled potatoes, and mash them smooth with the rolling-pin. Add one pound of flour, half a pound of suet, very finely chopped; six ounces of currants, two ounces of moist sugar and one teaspoonful of baking powder; a little grated lemon peel may be added if liked. Roll out to the thickness of half an inch; bake in a moderate oven for an hour or until nicely browned. Cut into squares, and serve hot.

Any old subscriber sending us the name of a new subscriber and \$3.50 cash will receive credit for one year on his own subscription.

Farm and Garden.

Run the roller over the wheat field if the frost should throw the plants up.

Young blackberry plants may be put out early. They should have ample time to grow before dry weather shall come on.

Every hen-house should be kept as warm as possible. Eggs cannot be got when they sell highest unless the poultry be made comfortable and fed properly.

The best food for early hatched chicks is granulated oatmeal, which should be placed in little troughs, so that the chicks can get all they wish, and at any time.

Now is the time to spread the fine poultry manure on the strawberry plants. By the time the plants shall begin to shoot out the new growth the manure will have been mashed into the soil by the rains. Poultry manure has been tried on strawberries with success.

Rye will begin to grow on the first approach of spring. It provides the first early pasturage. If kept moderately grazed, provided the land has been well manured at time of seeding, the crop will continue to afford green material as long as desired. No crop can compare with it for early pasturage.

What the colt wants is plenty of exercise, a clean place to sleep, shelter from bitter storms, plenty of good grass of different varieties, good clean hay without dust, and good, sound oats. Colts raised in this way will not look so well, nor win as many premiums, nor sell for as much money, but they will last.

Those who expect beautiful beds of flowers next spring should prepare a special compost for the flower yard. Fine

manure and wood dirt, free from litter, should be composted now, and urine poured over it occasionally. Before using add a bushel of bone dust to every wheelbarrow load of compost, and use it liberally around the plants.

The honey extractor is simply a can containing a revolving frame. Into this revolving frame the frames of honey are placed and rapidly revolved, or whirled around, by turning a crank. The centrifugal force throws the honey from the cells without breaking or in any way injuring the combs. The combs can then be returned to the hive to be again filled with honey.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE HEREAFTER. D. Lothrop & Co., Boston, Mass. Pp. 123. 12mo, cloth, 60 cts.; paper, 25 cts.

The *Boston Herald* sent out the query to a number of persons—mostly clergymen—in and around Boston, "What are the strongest proofs and arguments in support of the belief in a life hereafter?" In its Christmas issue it published the answers from twenty-three religious teachers. This publication aroused so much interest that it was thought best to put them in a permanent form. Hence a book has been made of these answers. There is connected with each the autograph signature, title and Church of the writer. It is a very instructive book.

We have received a new piece of music, called "Silver Bell Waltz," by Charley Baker, which we can recommend to our readers as very good, it not being too difficult and at the same time very showy. It can be played on the Piano or Organ, and will be sent at the special rate of only 11-2c. stamps. Address J. C. Groene & Co., 30 and 46 Arcade, Cincinnati, O.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for February—New Chapters in the Warfare of Science, IV. Geology, by Andrew Dickson White; Progress at Panama, by Lieut. Charles C. Rogers, illustrated; The Economic Outlook—Present and Prospective, Economic Disturbance Series, No. VIII., by Hon. David A. Wells; The Moon and the Weather, by John Westgood Oliver; Animal-Agency in Soil-making, by Prof. N. S. Shaler; The Time it takes to Think, by J. McK. Cattell; What American Zoologists have done for Evolution, by Prof. Edward S. Morse, concluded; Emotions versus Health in Women, by Mary T. Bissell, M.D.; Astronomy with an Opera-Glass—The Stars of Winter, by Garrett P. Serviss, illustrated; The Adulteration of Milk, by Professor C. Hanford Henderson, illustrated; Recent Views respecting Cancer, by Robert T. Morris, M.D.; The Interstate "Long and Short Haul," by Henry Wood; Vegetable and Animal Albumen, by W. Bernhardt; An Outcast Race in the Pyrenees; Sketch of Sir Joseph Whitworth, with Portrait; Correspondence; Editor's Table—The "Act of God" and "Human Responsibility;" Literary Notices; Popular Miscellany; Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

THE WOMAN'S WORLD for February is interesting. The frontispiece is a portrait of the Princess of Wales in her Academic robes as a Doctor of Music. Lady Wilde, the mother of the editor, opens the reading pages with a poem on "Historic Women." "Medicine as a Profession for Ladies," is the subject of a paper by Mary A. Marshall, M.D. The Greek Plays at the Universities are described by a Girton girl. Following this is a paper on Alexander College, Dublin, which was founded

by Mrs. Jellicoe, who was its first president. The literary and other notes by the editor, Mr. Oscar Wilde, are more literary than otherwise. There are London fashions and Paris fashions and pictures of Sara Bernhardt's costumes in her new play.

Cassell & Co., Limited, 35 cents a number; \$3.50 a year in advance.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents for January—Clinical Lectures; Original Communications; Therapeutic Notes; Editorials; Correspondence; Medical News and Miscellany; Book Reviews; Commercial News.

Terms—\$1 a year in advance. Philadelphia: F. A. Davis, Att'y, Publisher, No. 1231 Filbert street.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. H. M. Kieffer, A.M., Editor. The contents for February are—The Three Calls; "Go ye also into the Vineyard," by the Editor; Ulric Zwingli, by the Rev. Z. A. Yearick; A Little Abbey Hamlet, by the Rev. Geo. M. Zacharias; The Child Jesus, by the Rev. E. R. Eschbach, D.D.; Geometrical Progression at Rudder Grange; Prayer Answered; Some thing about a Dog; The Devil and Billy Bray's "Tatars"; The Divining-Rod; No Room for Mother. Our Cabinet. Sunday-school Department.

Philadelphia: Reformed Church Publication House, 907 Arch street.

THE ATLANTIC MONTHLY for February contains—At Gibraltar, G. E. Woodberry; Yone Santo: A Child of Japan, VI.-X, E. H. House; The Second Son, XLVI-XLVIII, M. O. W. Oliphant and T. B. Aldrich; Carnations in Winter, Bliss Carman, George Meredith, George Parsons Lathrop; The Despot of Broomedge Cove, III., IV., Charles Egbert Craddock; The Medea of Euripides, William Craighton Lawton; The Gifts of the Fates, Paul Hermes; Madame Necker, James Breck Perkins; No Songs in Winter, Thomas Bailey Aldrich; The Marriage Celebration in Europe, Frank Gaylord Cook; Endymion—A Mystical Comment on Titian's "Sacred and Profane Love," James Russell Lowell; The Blue Jay, Olive Thorne Miller; The Coleorton Papers; Doyle's History of the New England Colonies; Patrick Henry; The Contributors' Club; Books of the Month.

Houghton, Mifflin & Company, Boston, Mass.

LITTELL'S LIVING AGE. The number of The Living Age for January 28 contains—Peasant Properties in France, 1787—1887, Cass, The Time it Takes to Think, Richard Cable, the Lightshipman, Notes by a Naturalist, Mademoiselle Aisse, The Wreck of the Derry Castle, Manxland: Its Laws and Customs, Secret Chambers, The Attractiveness of London, An Unvarnished Picture of Peking, Philologists versus Critics, and selections of Poetry.

Littell & Co., Boston, are the publishers.

Marriages.

At the Reformed Parsonage in Turbotville, Pa., September 1, 1887, by Rev. D. E. Schoedler, Miss Lizzie Greiner to William E. McCarty.

At the same place, December 15 1887, by the same, Miss Lizzie Leinbach to Henry C. Bittner.

At the same place, December 20, 1887, by the same, Miss Maria J. Zeisloft to Austin S. Ohl, both of Buck Horn, Columbia county, Pa.

At the same place, December 22, 1887, by the same, Miss Ida Blanche Smith to Jesse B. Hartman, both of the Exchange, Montour county, Pa.

December 22, 1887, in Greensburg, Pa.,

by Rev. J. N. Bauman, Mr. Henry E. Rummel to Miss Carrie M. Hill, both of Loyalhanna Township, Westmoreland Co., Pa.

At the Reformed Parsonage, Oak Ridge, Clarion county, Pa., on January 10, 1888, by Rev. R. F. Gass, Mr. Albert A. Brinker of Porter township, Clarion county, to Miss Lonemma J. Mohny, of Monroe township, same county.

At the Reformed Parsonage, Conyngham, Pa., January 1, 1888, by Rev. J. B. Kerschner, Mr. Howard J. Welsh to Miss Laura Croll, both of Sybertsville, Pa.

At the same place, January 5, 1888, by the same, Mr. Stephen Hutton to Miss Ida De Train, both of Mt. Grove, Pa.

At the same place, January 9, 1888, by the same, Mr. George F. Seiwel to Miss Anna Miller, both of Sybertsville, Pa.

Any old subscriber sending us the name of a new subscriber and \$3.50 cash will receive credit for one year on his own subscription.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—On December 10th, 1887, at his residence, near Walkersville, Frederick county, Md., Elder Noah Cramer, aged 76 years, 10 months and 5 days.

Brother Cramer was among the oldest and most highly esteemed citizens of the Glade community. He was highly respected and honored by all who knew him, among whom he was called "Uncle Noah." His whole life was spent in the community in which he was born and reared, much of it in the occupation of farming, in which he was diligent and prosperous. Calmness and sobriety characterized his whole life and conversation, justice and integrity his dealings with his fellow men, and his spirit of Christian benevolence manifested itself in liberal support of the church and its institutions, and in help to those who sought it at his hands. He gave hundreds to the colleges of his church, and more to his own congregation, besides liberal gifts to other charities. He had many calls for help and means, for all who knew him were satisfied that none who appealed to his generosity were sent empty away. It seemed next to impossible for him consciously to wrong any one or do an act of injustice. He was a consistent and faithful member of the Glade congregation, and an efficient elder for many years. During the last two years his health has been declining, but not to any great extent, so that he still occasionally attended the means of grace in the sanctuary. About two weeks before his death he had a slight stroke of paralysis, hardly perceptible except that it slightly affected his speech. A week or so later a second stroke prostrated him and entirely deprived him of speech, and in a few days came the third and final attack, which rendered him unconscious, and soon death came to his release. No word of complaint escaped his lips but he was resigned and ready in all his sufferings to obey his Lord's summons. His funeral occurred at the Glade church on Monday, the 13th December, and was attended by a large concourse of relatives and friends and the community in general. His pastor, S. M. Hench, preached from Gen. 6: 9. His death is a loss to the church and community, but it is his eternal gain.

S. M. H.

Christian World please copy.

DIED.—Near New Centreville, Somerset county, Pa., October 10, 1887, of rheumatism, after a long and painful illness, Henry Curtin Boucher, aged 23 years, 7 months and 3 days.

He was a bright, earnest, Christian young man, loved by all who knew him. Connected himself with the Reformed church of this place during the pastorate of Rev. W. W. Deatrack.

When only three years old he lost his hearing. In 1873 he was admitted as a pupil to the Institution for the Deaf and Dumb at Philadelphia. He graduated from that institution in 1880, and afterwards took one year's course at the Deaf Mute National College at Kendall Green, Washington, D. C.

A MEMBER.

DIED.—Of peritonitis, in Marietta, Pa., Mr. Jesse B. Wolfskill, aged 38 years, 7 months and 24 days.

TRIBUTE OF RESPECT.

At a special meeting of the Consistory

of Zion's Reformed congregation of Marietta, Pa., the following resolutions were unanimously adopted:

WHEREAS, Our Heavenly Father in His infinite wisdom was pleased to remove from amongst us, our esteemed friend and co-laborer, Jesse B. Wolfskill, therefore be it

Resolved, That as a tribute to the departed, who was faithful and earnest in his labor amongst us, we deeply mourn the loss of one who is worthy of our sincere respects and regard.

Resolved, That in the death of Deacon Wolfskill, the Reformed church of Marietta has lost a worthy and devoted member, who was always ready and willing to labor for the best interest of his church.

Resolved, That we deeply sympathize with the family and relatives of the departed.

Resolved, That these resolutions be recorded in the Minute Book, a copy be sent the family, and also be published in the REFORMED CHURCH MESSENGER.

S. F. LAURY,
C. H. BRITTON,
Committee.

DIED.—In Nockamixon, Bucks county, Pa., on the 6th of January, 1888, Peter H. Stem, son of Peter and Sarah Stem, aged 32 years, 6 months and 23 days.

He was blessed with Christian parents, who had him baptized in infancy, and also attended to the important matter of having him properly instructed at the proper time, after which he was received into full communion with the Reformed church at Nockamixon. The pastor who instructed and confirmed him had the pleasure of seeing and knowing him as a faithful and consistent member.

He was much respected in the community in which he resided. Was at the time of his death a member of the School Board. Leaves a wife and children; also an aged feeble father, who is upwards of four score years old.

His funeral, which occurred on Tuesday, the 10th of January, was largely attended. His body now rests in the cemetery near the church. We commend his children and widow to the God of the fatherless and widow.

D. R.

DIED.—Near St. John's Cross Roads, Va., Laura Lavinia, oldest daughter of L. L. and Sarah Ryman, aged 1 year, 4 mos. and 7 days.

G. A. W.

A VALUABLE NEW YEAR'S PRESENT FOR ANY ONE.

We suggest THE MESSENGER as a suitable and valuable New Year's Gift to a son, daughter, friend, or some worthy member of the Church. It is not costly, and yet will prove of great benefit to the receiver.

Send in the names and \$2.00 in cash for each—that the weekly visits of the Church paper may begin with the NEW YEAR.

Address,

Reformed Church Pub. House,

907 Arch St.,

Philadelphia.

THE DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in three styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

Muslin, \$.75
Imitation, 1.25
Turkey Morocco, gilt edges, . . . 2.50
Directory of Worship and Hymns
for the Reformed Church, 32-
mosed, plain, bound together, 1.50

All postpaid, with the usual discount to the trade, and when ordered in large quantities.

Congregations wishing to introduce them will be allowed a special price for introduction—to continue for six weeks.

All orders to be addressed to

Reformed Church Pub. House,

907 Arch St.,

Philadelphia, Pa.

Business Department.

TERMS:

\$2.00 a year, in advance, postage free. Six copies to one address for one year, \$10.00.

No paper discontinued, except at the option of the publisher, unless orders are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made before the date transpires. When the address of a paper is to be changed, the OLD and the NEW should be given.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

Remittances should be made payable by Check, Draft, Postal Money Order, or Registered Letter to the order of THE REFORMED CHURCH PUBLICATION HOUSE, 907 Arch Street, Philadelphia, Pa.

CHAS. G. FISHER.

PLEASE NOTICE
TAG ON YOUR PAPER,
And if you are indebted for
SUBSCRIPTIONS
REMIT WITHOUT DELAY.

Subscriptions are Due in Advance.

ALMANACS for 1888

The Eastern Almanac for 1888 is now ready for distribution.

It is an interesting annual—surpassing the issues of other years. Its pages are filled with matters of interest to the whole Church—presenting principally the Church work claiming our attention at this time—Home and Foreign Missions.

It contains also portraits of men that have been and are prominent in the Church, and pictures of some of the churches that have been recently erected.

It is, in fact, worthy of circulation throughout the whole Church—covering the work of Missions within our bounds as a Church—East and West. Every family should have one. It will be sent at the usual rates:

100 Copies, \$5.00
50 " 2.75
12 "75
Single Copy, Postpaid,12

When to be sent by mail 18 cents per dozen must be added for every dozen ordered.

THE WESTERN ALMANAC

Supplied at the same rates as noted above.

GERMAN ALMANAC.

We can also fill orders for the German Almanac at the usual rates.

12 Copies, (Postage, 16 cts.) 95 Cts.
Single Copy, Postpaid, 13 Cts.

Address,

Reformed Church Pub. House,

907 Arch Street,

Philadelphia.

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D., \$1.50
The Substantial Philosophy, Rev. J. I. Swander, D.D., 1.50
Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theo. Appel, D.D.,75
Lord's Portion, Rev. H. Harbaugh, D.D., Paper, .25
Muslin, .30
Service Book and Hymnal, Rev. W. F. Lichtler, Plain Muslin, .25
Red edges, " .40
A Treatise on Baptism, Rev. J. J. Leberman,60
Recollections of College Life, Rev. Theodore Appel, D.D., 1.25
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theo. Appel, D.D., Paper, .50; Muslin, .75
A Child's Life of Christ, Rev. C. Z. Welser, D.D., 1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millet, deceased; edited by Rev. C. S. Gerhard, 1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good, A Tract, 50 Copies, 1.00
100 " 2.00
300 " 5.00
Directory of Worship, Muslin, .75
Imitation Morocco, .125
Young Parson, 1.25
OLD BOOKS AT REDUCED RATES.
Wayside Gleanings, by Rev. B. Bauman, D.D., (former price, \$1.25),60
Christological Theology, Rev. H. Harbaugh, D.D., Single Copy, .05
Dozen, .50
Address,
Reformed Church Pub. House,
907 Arch St., Philadelphia, Pa.

Miscellaneous.

WHAT IS SAID OF OUR NEW DEPARTURE.

We have been made to feel quite flattered and encouraged in our efforts to make the MESSENGER acceptable, attractive and interesting to its readers by the many kind expressions of approval and satisfaction received from pastors and laymen all over the Church. All have our thanks for them and our hope is we may continue to merit the good wishes accompanying them. Under God we have undertaken the work committed to our charge. We look for His blessing to attend it and have no doubt great good will be accomplished for the Church.

We take the liberty of giving some of them to our readers that they may see how they correspond with their own.

A pastor says—"A decided improvement, and if this number is a sample of what you intend making it, you need not fear as to its reception by the Church."

Another—"The new dress of the MESSENGER is tasty and just the thing. It ought to win golden favors to itself."

Another—"I am quite well pleased with the make up of the MESSENGER. I am glad that in several ways it is calculated to be more popular without being light and trifling. It seems to have an air of practical life about it which is likely to be helpful. Hope it may grow."

Another—"In regard to the promises as to the future conduct of the MESSENGER I would express my hearty pleasure. I like the new form, as also the new (or rather the old) title. It is as you say more significant."

Another—"Am very much pleased with the new departure of the MESSENGER as to form and contents. It is a decided improvement."

Another—"Its new dress is beautiful. It will be popular with your readers."

Another—"Allow me to congratulate you on the improved appearance of our Church paper. In conversing with some of the members, I found they are much taken with the form and the reading."

Another—"The REFORMED CHURCH MESSENGER is good, pleasing to the eye, worthy of the new departure. I extend my congratulations."

Another—"Allow me to congratulate you on the appearance and contents of the REFORMED CHURCH MESSENGER. Glad you restored the name *Reformed*. Am much pleased with it all through. Will speak a word in its behalf next Sunday from my pulpit."

Another—"I am much pleased with the present form of the MESSENGER, its type, typography and all. Let the good work go on. It was high time to get out of the old ruts. God bless you! I am prouder to-day of the MESSENGER than ever before. I might write more, but deem it best to continue pressing its claims upon my members."

Another—"I desire to express my congratulations upon the cut of the MESSENGER's new dress. This is a big step in advance, and I trust will be appreciated. I wish you, Bro. Fisher, abundant success in your new undertaking and hope the Church will stand by you in every endeavor to advance the publication interests. Der Herr sei mit ihnen."

Another—"Am pleased all to pieces with the new form, and much more with the spirit of the MESSENGER. Give us a good share of the practical with enough doctrinal to ballast us and we will float the old ship, THE MESSENGER, better than we have ever done before."

Another—"All are delighted with the quarto form. I will place six or eight copies where they may do some good."

Another—"It was a most agreeable surprise to me. Form, typography, paper,

matter and arrangement, all show marked improvement. The MESSENGER lives and moves, and moves in the right direction."

A layman says—"I like the change in the MESSENGER. It is very modest and well represents a plain Church. The contents are good and our doctrines also do not require trumpeting."

Another—"I like the new form of the MESSENGER. If our pastor would talk a little to some of our members I am sure some new subscribers could be gotten for it and our other periodicals. I cannot see why he don't do it."

Another—"I am so much pleased with the change of form and the general appearance of the MESSENGER that I could not resist 'paying up' at once as a sense of my appreciation of your efforts to give us a good church paper."

Another—"The new MESSENGER pleases me. Hope our pastor with others will make special efforts to have it visit every family. To do this he should speak of it from the pulpit and talk about it when visiting from house to house. Let all work for it."

Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

DEATH OF REV. J. MICHAEL.

Rev. Jonas Michael, was born in Champaign county, Ohio, May 24th, 1819, and died December 19th, 1887. Aged 68 years, 6 months and 25 days.

Father Michael became a member of the Reformed Church, at the age of 23 years. He was elected elder of the St. Paris congregation, and in a short time after he became a member of the church, he felt impressed that it was his duty to preach the Gospel.

He then commenced his preparation for the work of the ministry. After the completion of the course as per constitution of the Reformed Church he was ordained as a minister of the Gospel, by a committee of Classis in the year 1857. In due time he was commissioned by his Classis, as a missionary to the State of Indiana, Winamac, being the central point. And after a long and laborious work, he was permitted by the help of the Master, to organize and to put on foot what is now known as the Winamac charge, which has four congregations. And he also arranged for the organization, of what is known as the Marshall charge. In his first ministerial work in the West, he had to make his long and tedious trips through rain and mud, on horseback. His field of labor lay within a radius of sixty miles.

After the organization of the Winamac charge, his first pastorate was the period of eleven years, during which time the Lord abundantly blessed his labors. At the end of the eleventh year he received and accepted a call from the Liberty Centre charge of Tiffin Classis. His labors in this charge lasted for the period of six years. After having commenced his work on the above charge he found a large indebtedness on the church property. And with his untiring zeal for his church he set about to procure the means of liquidating the debt, which he was successful by the help of the Lord in doing to his great joy, and to the joy of the members of the congregation.

At the end of the sixth year of his pastorate he was recalled as pastor of the Winamac charge, but in view of his failing health his pastorate only continued three years. Since 1883 until his death, he was unable to preach but very little, because of his continued indisposition. His last affliction was one of great suffering; yet without a murmur, saying at all times, 'Christ's suffering was more than mine. I am only waiting for the Master to say, come home.'

Father Michael could well say, I have finished the work, I have kept the faith, there is henceforth a crown of righteousness which the righteous Judge will give unto me, "not unto me only, but unto all who love the appearing of the Lord Jesus Christ."

The funeral sermon was preached by the writer, in the Reformed church, which was built by Father Michael, in Winamac, Ind., December 22d, 1887, from the words, "To die is gain." The ceremony at the grave, after the usual services of the minister, were under the auspices of the Masonic Fraternity, of which Father Michael was a member of long standing.

During the labors of Father Michael's ministry, he organized ten congregations, solemnized the marriage of 201 couple, attended 57 funerals, and received into the Church over 500 members. Baptized 399 adults and infants.—J. C. Beade, in the *Christian World*.

A SUGGESTION.

(A grand opportunity to secure "An Old Folks' Home.")

To whom it may concern.—Along the Perkiomen Railroad, formerly a branch of the Reading Railroad, and midway between Allentown and Norristown, stands a roomy and suitable building, on which the Home Mission Board holds a mortgage of \$4,000. The Board would like to secure the money, in order to lend it to the Western brethren for chapels and churches in need. The Mortgage will be foreclosed in the course of a month. The Church might secure it for its contemplated Old Folks' Home on easy terms, or at a figure not over \$5,000. John W. Bickel, Esq., of Norristown, the Board's agent, and an elder in the Church, will cheerfully give all needed information. As the Church has had it as a "standing resolution" for years, might not this be the time to act? It is situated in the midst of an agricultural community and is easy of access, should not some donors open their hands and secure the boon?

FRIEND OF OLD FOLKS.

January 23, 1888.

APPEAL.

This appeal is directed to some Reformed Sunday-school of the East that may be in a condition to answer it.

There is a newly organized Reformed congregation at Wells Station in Ottawa county, Kansas. A few of the members are conducting a Sunday-school, with limited supplies, doing the best they can and accomplishing good work for Christ and His Church. Of late, there has been a strong desire for a library. They would be thankful for an old library, if it can be furnished them.

Bro. John M. Daschner, the superintendent, whose family bears the burden of supporting this school, says, "We would be very grateful for such a gift." "It would be highly appreciated by our school." "It would do the children of the community great good." "It would be so encouraging to us all, for we cannot purchase a library." "It would indirectly be a means to the upbuilding of the congregation."

Dear Sunday-school workers in the East, will not some one of your schools come to the front by offering your old library—such volumes as are not too much worn or damaged? I plead with you in the name of Jesus, hear this our prayer. It can be answered by a dozen schools in Ohio, Pennsylvania and other States of the East. Is there not some school that will come to my aid? You can help me in the good work of raising souls for Christ in this way. Who will be the first to answer. Address, T. F. STAUFFER,

Lock Box 276, Abilene, Kansas,

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Philadelphia.—Heidelberg, Rev. James I. Good, D.D., pastor. The pastor of this church, assisted by Rev. H. T. Spangler, conducted a series of services previous to Sunday, the 22d inst. Much interest was manifested and large numbers were in attendance. At the services on the 22d as a result, twenty-eight members were received, twelve by confirmation and sixteen by certificate.

Pittsburgh.—Zion's, Rev. J. W. Miller, pastor. Zion's congregation and Sunday-school observed the Christmas anniversary on Christmas eve. The church was not elaborately but tastefully decorated for the occasion. The hymns, chants, carols, choruses and solos, were all well rendered. Besides the usual treat for the members of the school, the pastor, his wife and "Little Edna" were remembered with many useful as well as ornamental gifts by their many friends.

On the evening of December 29, 1887, the congregation again surprised the pastor and his family by giving them one of the old time "surprise parties," bringing with their loads of such substantial that keep so long as they are not used.

Centre Mills.—The twentieth anniversary of the marriage of Elder Joseph K. Moyer and wife was celebrated on January 5th, 1888, at their residence at Centre Mills, Centre county, Pa. Relatives, friends and neighbors from different sections of the country were present. The Moyer or Meyer connection in Centre county is large. Many were there to extend their congratulations to Mr. and Mrs. Moyer and their family of interesting children on this occasion.

An elegant and sumptuous supper was had. It took about two hours before all had satisfied the wants of "the inner man."

The supper ended and some time being spent in a social way in conversation and music, C. M. Bower, Esq., of Bellefonte, called all to order, and after singing the hymn "Now thank we all our God," the same gentleman, in an impromptu way, and to the surprise of each speaker as his turn came, announced the following toasts:

1. The twentieth anniversary, by J. C. Meyer, Esq., of Bellefonte. 2. The relation of the family to the Church, by Rev. Z. A. Yearick of Aaronsburg. 3. The influence of the mother in shaping the moral and religious character of the child, by Rev. A. Houtz of Orangeville, Pa. 4. The family altar, by Rev. J. Dotterer, the pastor of the family.

In these short impromptu speeches, the speakers dwelt upon the prosperity which has attended the married life of Elder Moyer and his faithful companion, during a period of twenty years.

By the blessing of God this Christian family was permitted to enjoy the celebration of the twentieth anniversary of married life. And these parents might well look with some degree of pride upon their bright and healthy looking children—nine in number.

Elder Moyer and wife being consistent members of the Reformed Church it is only reasonable to expect that they should endeavor to train their children in the same faith, in which endeavor they have thus far been successful.

The guests brought with them many valuable and useful presents as a token of esteem for the family.

The evening having been spent in a most enjoyable manner, the company, after being led in prayer by Rev. Z. A.

Yearick, the singing of the doxology, and the benediction by Rev. Houtz, dispersed at a seasonable hour, all wishing Mr. and Mrs. Moyers continued happiness and the return of many wedding anniversaries.
J. D.

Millersburg.—Rev. Tilghman Derr was installed pastor of the Millersburg charge by a committee of East Susquehanna Classis on the 26th of December. Rev. S. Kuhn preached a very edifying and appropriate sermon and Rev. W. G. Engle conducted the installation services proper. The services were held in Daniel's church and were very largely attended. On the evening of the same day the Reformed Sunday-school of Millersburg held their Christmas services. The church was tastefully decorated with plants and flowers and the services, which consisted largely of singing and recitations were delightful. Rev. W. G. Engle was present and also very appropriately addressed the school and large audience present.

Paradise Charge.—Rev. George S. Sorber, pastor. The Christmas season was one of joy for all the people of this charge. Sermons appropriate to the day were preached morning and afternoon. The Sunday-schools of the charge held special services on Saturday, Sunday and Monday evenings. Offerings were received at these services for the orphans. The pastor was remembered very liberally by a most kind-hearted people, receiving a well-filled purse at Paradise, a beautiful plush robe at McEwensville, and a handsomely upholstered spring rocking chair at Watontown.

Bloomsburg.—Rev. J. S. Wagner, pastor. Five of the churches of Bloomsburg united in holding simultaneous services every evening from January 9th to 15th. Cards of invitation were distributed through the town by the members of the churches. In the Reformed Church the series of services closed with the celebration of the holy communion on the 10th. Five persons were received into membership by renewal of profession, and one by certificate. Another who would have been received by renewal of profession, was prevented by sickness, but signifies her desire to be received at the earliest opportunity.

MARYLAND.

Hagerstown.—The twentieth anniversary of the pastorate of the Rev. Dr. Kieffer, of Zion Reformed church, Hagerstown, was observed on Sunday with appropriate services. The church was handsomely decorated, and an interesting sermon was delivered by the pastor to a large congregation.

WEST VIRGINIA.

Martinsburg.—Takeo Noya, a Japanese student at Franklin and Marshall College, Lancaster, Pa., on the 3rd ult., visited Martinsburg, W. Va., and addressed the congregation upon Japan and the life in Japan. The address was received with great satisfaction and delight by all who heard him.

OHIO.

Akron.—On the evening of the 12th inst., over two hundred of the members of Grace church, Akron, took possession of pastor Shontz's house during his absence at prayer meeting. Rev. Dr. J. Dahlman, pastor of the German congregation, was present, and at the proper time, presented the pastor with a gold headed cane, on which was an appropriate inscription, also a pair of gold bowed spectacles, and a beautiful silk plush foot rest and some cash, to the pastor's wife a silk upholstered rocker, and also one to her mother, Mrs. C. Grove.

On the Sunday previous the pastor preached his first anniversary sermon. The following statistics of the year's work were given: Baptized infants, 70; adults, 24; confirmed, 56; received by certificate, 29; by renewal of profession, 23. Total,

108. Deaths 5, Sunday-school scholars over 500.

Kenton.—Rev. P. Ruhl has resigned the pastorate of the Prospect charge, and accepted a call to the above named place.

Canal Fulton.—Rev. J. L. Bretz, pastor. Reformation day was celebrated at Canal Fulton. Church decorated with banners. Collection \$10 for J. H. Good professorship.

Manchester Charge.—Holy communion was celebrated in the Manchester congregation on the 15th ult. Additions 24, 15 by certificate and 19 by confirmation. 17 being catechumens.

Canal Winchester.—Rev. L. B. C. Lahr, pastor. Communion services were held at this place on the 15th ult. Four were added to the church. Rev. M. Loucks assisted the pastor and in the evening lectured on church history, bearing especially in the Reformation period.

NORTH CAROLINA.

Heilig's Mills.—On Saturday, December 11, 1887, Bethel Reformed Sunday-school of the East Rowan charge, held its missionary anniversary and sale.

The services consisted of Scripture readings, hymns, responsive and concert exercises, and an address by the pastor.

These missionary sale days have been for some years past quite an interesting feature in the missionary work of the Sunday-school and congregation and are looked forward to with pleasant anticipations by both old and young. Every one is anxious to learn what will be the result of the year's work for missions.

This year, many were fearful that the showing for missions would not be encouraging and when the hour of sale came, the pile of cotton did look discouragingly small and apparently not much of anything else to supplement it. But then, Bro. Daniel Moose was to be the salesman and none so good as he to make the sale pleasant and profitable; and each one we felt sure would do all that was proper to make the article bring full missionary prices.

As the sale progressed, prospects brightened somewhat. Apples, chestnuts, chickens, ground peas and confectionery appeared from hidden places in unexpected quantities and brought good prices. When the sale closed the net result was \$41.65, being the largest contribution in the history of the school for foreign missions. To the above must be added \$5.50 for 55 mission school pictures purchased by the school.

The other Sunday-school of the charge (Grace), realized by its sale \$73.29 for foreign missions, besides \$5.00 for mission school pictures. Making as the sum total from the Sunday-schools of the charge, for foreign missions, \$125.44.

A REQUEST.

Persons who are still indebted to the *Missionary Herald* for the years preceding the year 1886—and there are still some such—are respectfully requested to pay up their old arrearages to the undersigned, or to Rev. Chas. G. Fisher, Philadelphia.

THEODORE APPEL.

Lancaster, Pa.

Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

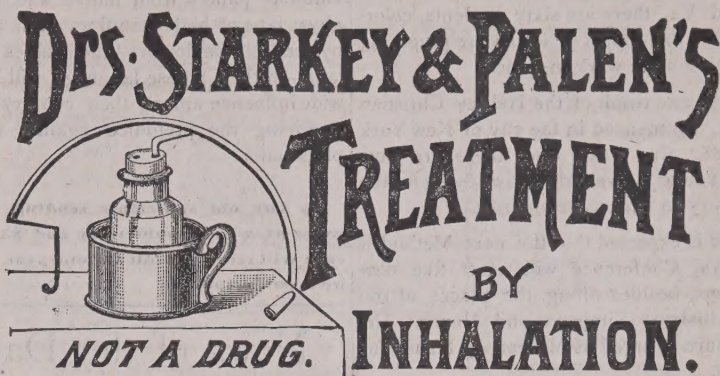
NOTICE.

A conference between the Reformed Church of America and the Reformed Church in the United States will be held in Philadelphia. Tuesday and Wednesday, March 13th and 14. Papers will be read, addresses delivered and there will be a discussion on the subject of union between the two churches. The conference will be under the auspices of the joint committee on union appointed by the General Synods.

JAMES I. GOOD,
W. J. R. TAYLOR,
J. S. KIEFFER.

NEW HOPE FOR THE CONSUMPTIVE!

To many it has proved a well-founded hope. No matter if you have tried everything else—no matter if the Doctor shakes his head and friends discourage you—your case cannot be any more hopeless than some who have been cured. A postal request will bring you full information about



Consumption.

Who has ever heard this term applied for the first time to a loved one without shuddering? The diagnosis of this disease in any stage is considered a death-warrant which may not be annulled. Ten years ago an intelligent physician in Vermont wrote to us as follows: "I have a patient, slightly ailing, whom I am treating. In the near future he will be very sick; and he will die in spite of all the efforts of any physician that I know."

This is the helpless and despairing cry that goes forth from the minds of thousands of physicians every day in the year. The death of two hundred thousand annually in this country from consumption would appear to warrant that despair. The declaration is emphatic—"consumption cannot be cured." But who is authorized to make this statement unless he knows that every resource in the world has been duly tried and has failed? We are among those who believe that Providence has not permitted any bane to come upon His children for which He has not provided an antidote. In confirmation of this belief we are the dispensers of a remedy which has restored scores of invalids who have been pronounced by experts to be hopelessly sick with consumption. (After the patient had recovered under the Compound Oxygen these experts declared usually that they had made a mistake in their diagnosis.)

Hundreds, who five, ten or fifteen years ago were given up to die, are now living witnesses to the fact that Drs. STARKEY & PALEN'S Treatment by inhalation will cure consumption; and as a result this treatment is daily becoming more and more recognized as the most effective remedy now known for pulmonary consumption or phthisis. Our Compound Oxygen gives directly new and high vitality, which generally becomes apparent at the beginning of its use. This is more and more manifest in the increased appetite, and a sensation of life and bodily comfort which attend a continuance of this treatment.

We cannot urge too strongly upon those suffering with this deadly disease the importance of beginning the treatment at once; and of persisting in its use until the vital system becomes fully restored and the last vestige of the disease is driven from the system. The above mentioned Vermont physician used our treatment upon his patient. A year later he wrote to us. "I shall continue to use it so long as I obtain such results as I have to the present time."

There are many intensely interesting considerations which invite expressions upon this subject. If any one will send for a copy of our brochure he may find it treated quite at length, and in a style which we are modest enough to believe will pay for a perusal.

"Personally I am persuaded that under the blessing of God I owe my life to its timely use."

"I inherited Pulmonary Consumption from my mother—she dying with it at the age of thirty-five—my maternal grandfather, my maternal aunts and uncles, and my sisters died with it, and all my life-long I suffered with it more or less, until the disease culminated in the fall of 1882 in violent Bronchial Asthma, with general biliary derangement, when my friends and physicians despaired of my life. I experienced immediate relief from the Compound Oxygen, and have realized, I think, a permanent cure. Physicians pronounced that tubercles were already formed in the lungs."

"REV. A. W. MOORE.
DARLINGTON, S. C., Sept. 1, 1887."

"OSHKOSH, Wis., Dec. 19, 1885."

"Six years ago I had a series of very severe hemorrhages of the lungs, resulting from a serious attack of pneumonia a year and a half previous. I bled so profusely that my life was despaired of by my physicians and friends. Between a Tuesday evening and the following Friday morning I had eleven times of bleeding; in some of them I saturated six or seven towels with blood. I became so weak that I could not turn my head upon my pillow. The results were apparent at once; I began to feel better; I continued the treatment until I had used four supplies of the Home Treatment, continually growing better. I weigh d before my illness about one hundred and thirty five pounds, in good health; I now weigh one hundred and fifty-nine pounds, and am entirely well. My lungs are not so susceptible to attack from colds as they used to be, and I rally quickly. My chest is full and round, and everybody says 'How well you are looking.' If I had known about your treatment sooner, and used it I might have saved about a year's time and much discomfort. I keep a supply now on hand, and find it a great relief in case of taking cold."

"OSHKOSH, Wis., May 16, 1887."

"If I could ever forget the benefits of your Compound Oxygen Treatment, I am very often reminded of it by the enquiries I receive as to the genuineness of my commendation I sent you two years ago. I have replied to many; another this morning from Washington Territory, which I enclose. I am glad to answer all these enquiries, and glad that through my word spoken in favor of the

Compound Oxygen so many have had serious attention called to it. I repeat my former assertions, I AM WELL. I still use the Treatment occasionally, if I have a cold, with good results."

"Yours truly,

C. WEBB."

"TOPEKA, KAN., November 7, 1886."

"I scarcely know what to say to you as my improvement has been so marked and rapid, so unexpected and astonishing, that I dare not hope for a complete recovery for fear I may be disappointed. Suffice it to say at this time that when your first Treatment arrived last June, I was confined to my bed. Had had night sweats of the worst character, a distressing diarrhoea, and a more distressing cough, expectorating about one pint of bloody mucus per day. I had decreased in flesh from one hundred and forty pounds to ninety pounds. My family physician had made an examination of my lungs a few hours before the arrival of the Compound Oxygen, and found no air passing in my left lung and very right badly affected. He candidly told me he could do nothing for me, and took my wife to one side and told her if I had friends to telegraph for them at once."

"I commenced taking the Compound Oxygen, and at the end of eight weeks was able to sit up, with a perceptible decrease of night sweats. Then I began to increase in flesh, and now at the expiration of four months I weigh one hundred and twenty-four pounds; night sweats gone. I feel vigorous, but my cough still continues and expectorate freely. My physician now says that some air is passing in my left lung; but I will write no more for fear I may be too confident that the Compound Oxygen will restore me. I have been an invalid for fourteen years."

"December 6, 1886."

"I am gaining every day in flesh; have gained about five pounds since I last wrote you. I am now able to attend to my business without fatigue. I walked two miles a few mornings ago without the least fatigue. I feel confident that the Compound Oxygen will effect a cure in my case. My left lung that was pronounced hepatic, d, by my physician, is improving gradually; the air is passing through it nicely. The soreness is all gone. All this change has been brought about by two Treatments of the Compound Oxygen. I am now on my third Treatment."

B. F. BAKER."

For a plain statement of the effects of the Compound Oxygen Treatment upon pulmonary complaints and many interesting testimonials as to its results in Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Hay Fever, Headache, Debility, Rheumatism, Neuralgia and all Nervous and Chronic Disorders, send for the new brochure of 200 pages, published by Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., 331 Montgomery St., San Francisco, Cal., 58 Church St., Toronto, Canada. It will be sent free.

FOR SALE.

Two Good Second-Hand Pipe Organs for Sale Cheap. Address

M. P. MOLLER, Hagerstown, Md.

390 Funny Selections, Scrap Picture, etc., and nice Sample Cards for 2c. THIT Pub. Co., C. d. O.

23 NORTH EIGHTH. PHILADA. DAY SEWED SHOE STORE—RUBBER SHOES—FIRST QUALITY ONLY.

FOWLS Pigeons, Imported and Home-bred. Best Incubator and brooder. English Mastiff Dogs. Stamp for Circular. J. L. HARRIS, Cinnaminson, N. J.

Religious Intelligence.

HOME.

—The statistical reports at the recent North Carolina Methodist Protestant Conference claimed a gain of about six hundred in membership.

—In the Theological Seminary at Richmond, Va., there are sixty students, colored men, one-fourth of whom are preparing for missionary work in Africa.

—As one result of the Hebrew Christian work, commenced in the city of New York in 1882, five years ago, there are now nine young converted Jews studying for the ministry in various seminaries.

—It is expected that the next Methodist General Conference will elect five new bishops, besides filling the places of the late Bishops Simpson and Harris. Dr. Thoburn is urged as Missionary Bishop for India.

—The late Ebenezer Weld of Jamaica Plains, Mass., bequeathed a third of his estate to Rev. Dr. George W. Samson, president of Rutgers Female College, to aid in educating men and women for evangelical work in New York and vicinity.

—A gift of real estate valued at \$40,000 has been made by ex Mayor Thomas B. Peddie of Newark, N. J., to the first Baptist church for the site of a new church, which Mr. Peddie offers to erect at his own expense at a cost of \$75,000. This is said to be the largest gift for strictly religious purposes in the history of Newark.

—There is a scheme of theological education carried on among the women of Philadelphia which deserves extension. Dr. McConnell, rector of St. Stephen's has provided a weekly class and lecture, open to women, called the Church Woman's Institute. The best teachers available are provided, four of whom give a lecture each month on his special topic.

FOREIGN.

—There has been an increase of nearly one million native communicants to all the Christian churches in heathen lands during the past year.

—The "Evangelical Union," which has been established in Germany for the purpose of resisting the encroachments of the Romish Church, already numbers 2,000 clerical and 8,000 lay members.

—The one hundredth anniversary of the birth of Adoniram Judson occurs August 9th, 1888. In commemoration of this event it is proposed to erect a Judson Memorial Church in Mandalay, the capital of Upper Burma, within sight of the prison pens of Ava and Oung-penla.

—The Presbyterian church in Townsend street, Belfast, of which Rev. Dr. Johnston, founder of the Presbyterian Orphan Society, is the pastor, seems in a flourishing condition. It has 711 church members four Sabbath-schools with ninety-five teachers and 1,000 scholars in average attendance.

—Romanism is said to be winning its way in Sweden and Norway. The Vicar Apostolic on visiting Christiania was received with the greatest distinction and reverence by the Lutheran officials. In Norway, where twenty years ago there were only one hundred and fifty Roman Catholics, there are now eight hundred, with eight churches and twenty priests.

—The Church Missionary Society's baptized native Christians in Ceylon are 6378 (2861 Singhalese and 3518 Tamils). The adult baptisms last year were 126 Singhalese and 81 Tamils; and there are 273 adult candidates for baptism, 142 Singhalese and 31 Tamils. There are six Singhalese and six Tamil native clergy; 156 Singhalese and 187 Tamil native lay teach-

ers, and 9735 scholars in the 192 schools, 5841 being Singhalese and 3952 Tamils.

—In China there are among the different Protestant denominations seventy-nine persons who devote themselves chiefly to medical work. Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors—themselves Christians—in the Chinese language will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

News of the Day.

HOME.

Earthquake shocks were reported on Monday to have been felt at several points in Massachusetts and Rhode Island.

New York, Jan. 30.—One of the largest fires that has occurred in this city for many months broke out in the store of Henry Rogers & Co., dealers in fancy goods, at No. 549 Broadway, early this morning. It extended and destroyed the five adjoining stores. All the engines below Forty-second street were in service. The property occupies the west side of Broadway between Prince and Spring streets and extends through to Mercer street.

PHILADELPHIA MARKETS.

WHOLESALE PRICES.

Monday, January 30, 1888.

BREADSTUFFS.—Flour. Supers, \$2.50@2.75; winter extra, \$2.75@3; Pennsylvania, family, \$3.75@3.87; Pennsylvania, roller process, \$4@4.25; Western winter, clear, \$4@4.25; do. straight, \$4.20@4.40; do. patent, \$4.40@4.75; Rye Flour, \$3.35@4.40 per bar.

WHEAT.—We quote No. 2 red in export elevator at 90½c. January, 91½c.; February, 91½c.; March, 92½c.

CORN.—Sales of 1200 bushels. No. 2 yellow on track at 58c.; January, at 58½c.; February, at 59c.; March, at 60c.

OATS.—Sales of 1 car rejected white at 38½c.; 1 car No. 3 white at 40½c.; 1 car do at 42c.; January, 41½c.; February, 41½c.; March, 42½c.

PROVISIONS.—We quote Mess Pork at \$16@16.50; family Pork, at \$16@17.00; shoulders in salt, 6½@6½c.; do. smoked, 7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 7@7½c.; prime steam do., \$8.00; city refined do., 8½c. as to quality. Beef Hams, \$17.50@18.50; smoked beef, 12@13c.; sweet-pickled hams, 10@11c.; as to averages; city family beef, \$9@9.50 ¾ bar. City Tallow in hogsheds, 4½c.

POULTRY.—We quote live chickens, 10@11c.; live Turkeys, 10@11c.; Dressed chickens, dry pickled roasting stock, 12@13c.; dressed Turkeys, 13c.

EGGS.—Western at 22c., and Pennsylvania, and near-by brands, 23c.

BUTTER.—We quote creamery extra, 30@32c.; do. fair to prime, 25@28c.; creamery prints, 34c.; do. fair to prime, 32@33c.

CHEESE.—We quote New York full-cream fancy, 12½@13c.; do. do. prime to choice 12½@12½c.; Ohio flats, fancy, 11½@11½c.

REFINED SUGARS.—Powdered, 7½@7½c.; granulated, 7½c.; Crown A. 7½c.; crystal A. 7c.; confectioner's A. 6½c.

COTTON.—10½c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at \$15; do., fair to good, \$13@15; Rye Straw, \$17.50@18 for straight without wood.

FEED.—We quote 1 car prime Winter Bran at \$21@22 per ton.

PETROLEUM.—7½c. for 70 Abel test in barrels, and 9½c. for 110 test in plain cases.

True Merit Appreciated.—Brown's Bronchial Troches are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles. In a letter from Hon. Mrs. Perry, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a

few." Obtain only "BROWN'S BRONCHIAL TROCHES." Sold only in boxes.

The world's deepest misery, like its sublimest faith, is without speech.

All derangements of the kidneys and liver, pains in the back, tired feelings, and weakness, are cured by Hood's Sarsaparilla. This medicine is purely vegetable. It is sold by all druggists.

"Sir, I hear you using the word donkey very frequently in your conversation." "Yes, your ears do not deceive you." "Am I to understand that you apply the word to me?" "Why what makes you harbor such an unjust suspicion? Don't you know that there are lots of donkeys in the world besides you?"

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

BURLINGTON ROUTE FAST TRAINS.

"The Burlington's Number One" leaves Chicago at noon every day; arrives at Omaha the next morning, and at Denver the next evening. This is the only train by which you can go from Chicago to Denver without being two nights on the road.

Its daily fast train for Kansas City, St. Joseph and Atchison leaves Chicago in the afternoon, arriving in Kansas City the next morning.

This is the pioneer fast train between Chicago and Kansas City.

Its second Omaha fast daily train leaves Chicago in the afternoon, arriving at Omaha and Council Bluffs the next forenoon.

This second Omaha fast train runs through to Denver, and both it and the fast train for Kansas City, make direct connection with trains arriving at Peoria in the evening from Columbia, Indianapolis and all points East. See that your ticket reads via the C. B. & Q. R. R. It can be obtained of any coupon ticket agent of its own or connecting lines, or by addressing PAUL MORTON, General Passenger and Ticket Agent, Chicago.

NEWMAN'S ART STORE 806 MARKET ST. PHILADA.

YOU ARE INVITED TO VISIT OUR DISPLAY.

Our specialty is high class work at the most reasonable price consistent with Best Materials and Workmanship.

Parlor Mirrors,
Engravings,
Etchings,
Paintings,
Easels,
Pedestals,
Picture Frames.

LARGEST STOCK IN THE CITY.

OLD FRAMES REGILDED

equal to new.



THE WESTERN FARM MORTGAGE TRUST CO.

LAWRENCE, KANSAS.
Capital \$1,000,000. Offers 7 per cent. Guaranteed Mortgages, and 6 per cent. Gold Certificates. Write for full information. L. H. PERKINS, Sec'y.
PHILADELPHIA OFFICE—102 South Fourth Street.
FRANK SKINNER, Agent.

"STAMMERING"

And all defects of speech Permanently Cured.

It is with pleasure I testify to my cure of stammering under your guidance. I was a very difficult subject, and was obliged to separate myself from all society on account of my infirmity. I am happy to state after one year's trial, I can read and speak with as much ease as when I left the institute. My cure was effected in six weeks, and this seems a short time in which to cure a habit of 14 year's standing. I most emphatically endorse your method. David Shaw, 13 Beech St., Paterson, N.J.
For full information, address
E. S. JOHNSTON,
Institute: 11th and Spring Garden Sts., Philadelphia.



HOOD'S
COMPOUND EXTRACT
SARSAPARILLA
TRADE MARK

Hood's Sarsaparilla has by its peculiar merit and its wonderful cures won the confidence of the people, and is today the most popular blood purifier and strengthening medicine. It cures scrofula, salt rheum, dyspepsia, headache, kidney and liver complaint, catarrh, rheumatism, etc. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Hood's Sarsaparilla sold by druggists, \$1; six for \$5. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

COMMON-SENSE CATARRH CURE

89 Euclid Ave., Cleveland, O.
Is really Common-Sense, Simple & Rational. Medicating diseased parts hours at a time & cures Catarrh, Laryngitis, Bronchitis, Asthma, Hay Fever, Ulcerated Nose and Throat. Send for Treatise, Question Blank and Testimonials free.



FARM LOANS

Secured by FIRST MORTGAGES.

7 AND 8 PER INTEREST TO INVESTORS
SAFE AS GOVERNMENT BONDS

Interest payable Semi-Annually, at office or bank of mortgages. 13 years' experience, and Never Lost a Dollar for any customer. Best of references given as to ability, integrity, and financial standing. Write for circulars and particulars. Address,

Lebold, Fisher & Co., Bankers & Loan Agents, Abilene, Kans.

By permission we refer to Rev. T. F. Stauffer, Pastor Reformed church, Abilene, Kansas, and Rev. D. B. Shuey, Emporia, Kans.; Supt. of Missions, also Rev. M. Valentine, D.D., Gettysburg, Pa.

WHAT CHOIRS NEED.

ANTHEM BOOKS.

Emerson's Anthems of Praise, \$1.00 per doz. \$9.
Perkins' Anthem Harp, \$1.25; per doz. \$12.
American Anthem Book, \$1.25; per doz. \$12.
Order with Dutton's imprint.
Dresser's Sacred Selections, \$1.50 per doz. \$13.50.
Laus Deo Henshaw, \$1.00; per doz. \$9.
Santoral, Palmer & Trowbridge, \$1.00; per doz. \$9.
Vox Laudis, Ernst Leslie, \$1.00; per doz. \$9.
Down's Responses and Sentences, 80c.; per doz. \$7.20.
Perkins' Easy Anthems, \$1.00; per doz. \$9.
and many others. Please send for list and descriptions.

Singing Societies and Clubs needs.

Chorus Books, as Emerson's Chorus Book, \$1.
Perkins' Gl. and Chorus Book, \$1.
Apogee, Zerrahn, \$1.
Concert Selections, Emerson \$1.
All of the Chorus of the Oratorios. (See lists.)
Cantatas (Classic), as Mendelssohn's Christus, 40 cts.; Rheinberger's Christoforus, \$1; Three Holy Children, Stanford, \$1; Fair Melusina, Hofmann, 75c.; Wreck of the Hesperus, Anderson, 35 cts.; Battle of the Huns, Zollner, 80 cts.
Cantatas (Scenic), Joseph's Bondage, Chadwick, \$1; Ruth and Naomi, Damrosch, \$1; Rebecca, Hodges, (easy) 65 cts.; Esther, Bradbury, (easy) 50c. Also more than a hundred Masses, containing the best and sweetest of sacred music.

Any Book Mailed for Retail Price.
Oliver Ditson & Co., Boston.

J. E. DITSON & Co., 1228 Chestnut St., Phila.



ALSO FOR THE DWELLING

FINISHED IN BRONZE AND POLISHED BRASS. COLORS TO MATCH FURNITURE. MADE TO EXTEND TO TABLE WHEN IN USE. Perfectly Safe. SEND FOR DESIGNS, FREE.
A. J. WEIDENER,
36 S. Second St. Phila.



MENEELY & COMPANY

West Troy, N. Y., Bells

For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.



McShano Bell Foundry

Finest Grade of Bells, CHIMES AND PEALS FOR CHURCHES, SCHOOLS, FIRE ALARMS, FARMS, etc. FULLY WARRANTED. Catalogue sent Free. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.



BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANBUZEN & TIFT, Cincinnati, O.



"SAMANTHA"

Funniest Book Yet!

Sells like Hot Cakes.

400,000

The largest circulation of any periodical in the world. "The Phila. Ladies' Home Journal and Practical Housekeeper." Sample copies free. CURTIS PUB. CO., Phila., Pa.

Acknowledgments.

Foreign Missions.

Received at Harrisburg, from December 1, 1887, to and including January 12, 1888.

CONTINUED.

Frank B. Good, Johnstown, Pa., from St. John's Miss. ch., 32 school pictures,	\$3 15
A. Pfom, S. S. Miss. Soc., Zion's Ref. church, Phila.,	15 00
Rev. Simon S. Miller, treas. M. I. Cl., viz. John Kennedy, Madison, Cal. 50.00; Zion's Ref. ch. of Hagerstown, viz., A Lady Member, 25.00; Weymer Miss. Soc., 10.00; Zion's cong., 25.73; in all 74.73 for Girls' school, Sendai; St. Paul's Miss. Soc., Ref. ch., Middletown, 22.05, and from Ref. ch., Cave town, 11.00,	157 78
A Member First Ref. ch., Lebanon, Pa., for Girls' school,	3 00
Ref. church Galon, Ohio, Rev. J. H. Klein, pastor,	20 00
Mrs. P. J. Heffley, treas. Conrad Miss. Society, Berlin, Pa.,	8 89
Rev. Elias Spangler, Edgartown, O., for school building,	50 00
James T. Reber, treas. Schuykill Cl., from Zwingle Miss. Soc., Trinity Ref. ch., Shenandoah, Pa., Pastor Donat,	10 00
Rev. J. Casper Bucher, D.D., Lewisburg, Pa., Rev. L. H. Kefauver, D.D., for pledge at Ohio Synod, viz., for self 15.00, and Mrs. H. T. Heller, treas. Woman's Miss. Soc., 1st Ref. ch., Tiffin, O., in all	25 00
Rev. B. Frank Davis, Kinnickinnick, Ohio, 37 school pictures,	3 70
Rev. Aug. Becker, from John Wentzel, Cleveland, Ohio,	1 00
Rev. J. W. Santee, D.D., Cavetown, Md., from S. S. of Harbaugh cong, Cavetown charge, Md.,	12 00
Rev. F. Strasser, treasurer Central Synod, pledge of Rev. J. H. Stepler, for Rev. Schneider's outfit,	5 00
Zion's Ref. S. S., Chambersburg, Pa., per J. H. Keefe, for Girls' school building,	50 00
Rev. J. A. Tosnmeier, Robertsville, Ohio, for pledge made at Ohio Synod, viz., Paris cong, 4.75; Robertsville, 4.48; St. Martin's, 1.90; and from Paris S. S., 6.00,	19 13
Rev. Jas. I. Reber, treas. Schuykill Cl., viz., Miss Beekie Schaeffer, treas. Miss. Soc., 1st Ref. ch., Reading, 150 school pictures,	15 00
Rev. J. A. Kell-r, Hartville, Ohio, viz., for gifts received at baptism, 5.00, and for 25 sch. pictures, 2.50,	7 50
Rev. H. H. Deckmann, Titusville, Pa., from St. Paul's S. S.,	8 30
Rev. H. H. Sandoe, Baldwin, Pa., 12 school pictures,	1 20
A Friend, Jamestown, O.,	2 00
Abraham B. Stauffer, supt. Brownback's 1st Ref. S. S., East Coventry, Chester county, Pa.,	9 37
Rev. J. A. Seitz, Stoutsville, O., pledge made at Ohio Synod for Girls' school, Sendai,	15 00
Charles F. Kass, from Ref. S. S., Duncannon, Pa.,	3 33
Rev. F. H. Keller, from Ref. church, Wathena, Kansas,	8 70
C. M. Bush, treas. St. Paul's Cl., viz., Saegers-town chge, Rev. A. A. Black, pastor, 12.00; Ref. S. S., Saegerstown, 14.00,	26 00
Emma R. Lefever, treas. Miss. Soc., 2d Ref. ch. and S. S., Harrisburg, Pa.,	5 00
Rev. B. F. Bausman, Shepherdstown, W. Va., from Ref. S. S., Shepherdstown, for pledge of Zwingle Miss. Soc.,	15 10
M. A. Wiest, treas. Ref. S. S., New Holland, Pa.,	4 57
Rev. F. Mosebach, Crocker, Iowa, 30 school pictures,	3 00
Rev. S. M. Roeder, from Runkle Miss. Society, Ref. ch., Elizabethtown, Pa.,	9 00
C. A. Shults, treas. Zion's Cl., from Ref. S. S. at New Freedom, M. W. Bahn, supt.,	6 00
Rev. Abram. Schneek, Louisville, Ky., from Caroline Metzger,	5 00
Rev. J. O. Lindaman, from Christ's Ref. Miss. Soc., Bath, Pa.,	23 45
Callie Beck, Springboro, Ohio, from her Infant S. class, 3.60; Mrs. Margaret Fibert, 1.00; M. Beck, 1.00,	5 60
Rev. W. Wittenwyler, Monticello, Iowa, 24 sch. pictures,	2 40
Rev. E. Forwick, thankoffering of Widow G. Blattner, Vermillion, O.,	5 00
L. W. Raver, treas. Au. intown, Ohio, from Canfield and Warren charge, Pastor J. M. Kendig,	6 00
Mrs. J. I. Swander, Fremont, O., per Rev. J. I. Swander, D.D., second installment towards salary of Rev. D. B. Schneider,	200 00
Dr. D. C. Lichter, treas. Trinity Ref. church, Dayton, O., the Christmas gift of S. S. of Trinity Ref. ch. to the "Heathen Boys and Girls of Japan," 277 school pictures,	27 65
Rev. P. Jorris, Olney, Illinois, "Anonymous Gift,"	5 00
Mrs. Annie R. Small, treas. "Busy Workers," Ref. Salem ch., Harrisburg, Pa.,	10 00
James B. Montgomery, Treas. R. F. Keller's Salem Bible Class of Harrisburg, Pa., for the support of one student in Rev. Hoy's Theological Training School, for one year in advance,	60 00
Rev. A. B. Shenkle, Millersville, Pa., from a Lady Friend of Missions, for Girls' school building, Sendai,	2 00
Robert C. Bowling, treas. Clarion Cl., Kittanning, Pa., viz., for Girls' school at Sendai, Japan, from S. S., St. Peter's ch., St. Petersburg chg, Pastor S. Z. Beam, 10.00; St. John's cong., St. John's chg, Pastor S. T. Wagner, 16.25; St. Luke's S. S., Kittanning chg, Rev. Bowling, 2.75; and Mt. Union S. S., 7.25, in all for Girls' School, 36.25, and for Foreign Missions, from Miss. S. C., St. Mark's cong, St. John's chge, Rev. S. T. Wagner, pastor, 8.00,	44 25
Rev. A. B. Stoner, Mechanicstown, Md., 50 sch. pictures,	5 00
Mrs. Ella E. Reichard, treas. of the King's Daughters Ladies' Soc. St. Jacob's cong., New Lisbon chge, for Girls' school, Japan, per Rev. R. B. Reichard,	33 00
Rev. E. D. Weitach, from Society of Christian Endeavor of St. Paul's Ref. church, Anselma, Pa.,	5 00
Rev. J. H. Klein, D.D., from Samuel Kinzie, of Ref. ch., Galion, O.,	10 00
Rev. C. A. Shults, treasurer Zion's Cl., from Zion's Ref. cong, Rev. O. P. Sheilheimer, pastor, York, Pa.,	7 00

To be continued.

RUDOLPH F. KELKER,

Treasurer Foreign Missions.

Harrisburg, Pa., Jan. 12, 1888.

St. Paul's Orphan Home, Butler, Pa.

CHRISTMAS OFFERINGS.

Sunday-school, Bedford, Pa., by J. M. Shoemaker,	\$66 00
S. S., Springboro, O., Rev. W. H. Shults,	3 00
Adamstown chge (2 Sunday-schools), Rev. S. L. Whitmore,	14 00

Beaver chge, per Rev. J. F. Wiant,	24 11
St. Peter's S. S., Du Bois charge, per L. E. Weber,	6 20
J. C. McCoy, Annadale, Pa.,	1 00
Master John Freddie, Neff, Pa.,	1 00
First Ref. ch., Dayton, O.,	25 00
Beaver Creek chge, Goeen Co., Pa.,	8 14
Dr. J. A. Lee, Lone Tree, Iowa,	5 00
Lewis Shriver, Tiffin, O.,	5 00
Miss Belle Lee, Lone Tree, Iowa,	70 00
Ref. S. S. Mission ch., Kansas City,	10 00
Trinity Ref. ch. S. S., Wadsworth, O.,	19 39
Christmas offering, St. Jacob's S. S., Franklin square, O.,	14 27
St. John's S. S., Williamsport, Pa.,	5 00
St. Paul's Ref. S. S., Meadville, Pa.,	18 31
Trinity Ref. S. S. Mission, Wilkesburg, Pa.,	10 00
Christ's Ref. S. S., Miamisburg, O.,	6 00
Redeemer's Ref. ch., Littlestown, Pa.,	11 00
Ref. cong, Zwingle, Iowa,	5 00
Christmas offering, S. S., Butler, Pa.,	15 00
Ref. S. S., Berlin, Pa.,	13 60
3d Ref. ch., Baltimore, Md., per Rev. S. S. Miller,	53 50
Evg. do. and S. S., Frederick, Md., per do.,	34 00
Westminster, Md., per do.,	14 11
Zion's, Hagerstown, Md., per do.,	10 00
Glade and Woodsboro S. S., Md., per do.,	8 50
Burkettsville, Md., per do.,	2 20
Manchester, Md., per do.,	9 51
H. F. Rees, Wadsworth, O.,	5 00
New Year's Greeting, Glade, Pa., per Rev. R. O. Boyle,	10 65
Christmas offering, Germantown, O.,	2 50
Christmas offering, Fort Loudon, Pa., per Rev. J. Hassler,	4 70
Mr. C. Raster, Dayton, O.,	3 00
Mission S. S., Wichita, Kansas, per Rev. J. W. Love,	8 07
Mrs. Rev. J. C. Wilson, Erie, Pa.,	1 10
Anna Reichard, Greenville, Pa.,	70 00
Four little girls, Greensburg, Pa.,	1 00
B. WOLFE, JR., Treasurer.	
304 Wood St., Pittsburg, Pa.	

Bethany Orphans' Home, Womelsdorf, Pa. CHRISTMAS CONTRIBUTIONS.

Per C. A. Shultz, treas., from 1st Ref church, York, Pa.,	\$9 63
W. H. Beger, from 1st Ref. church S. S., Phila., Pa.,	3 74
James T. Reber, treas. Schuykill Cl., from Trinity Ref. ch., Pottsville, Rev. A. K. Bartholomew, pastor,	40 00
Do., from Henry Moyer, Schwarzwald cong, Rev. A. S. Leinbach, D.D., pastor,	2 00
Do., from St. John's cong, Reading, Rev. J. W. Steinmeiz pastor,	10 00
Hattie Bentz, teacher, from Infant S. S., Ref. ch., Manheim, Pa.,	2 00
Rev. J. A. Peters, D.D., pastor, from S. S. of Shiloh Ref. ch. of Danville, Pa.,	23 50
Rev. M. S. Strassburger, D.D., treas. Classis of Lehigh, from St. John's Ref. cong. of Allentown, Rev. S. G. Wagner, D.D., pastor,	42 29
Jno. J. Nusley, supt. from Ref. S. S. of Hummelst wn, Pa.,	5 00
Rev. Tobias Kessler, treas. Cl., from St. John's Ref. church, Lebanon, Pa., 50.00; Walmer's S. S., 3.00,	53 09
Rev. J. S. Wagner, from Ref. S. S. of Bloomsburg, Pa., 11.61; primary department, do., 2.00; Eva R. and Rachel F. Faus, and Frank Forwald, per Daniel Forwald, grandfather of Eva and Rachel, and great-grandfather of Frank, 3.10,	16 71
Rev. Jno. P. Stein, from Zion's Ref. S. S., Millersville, Pa.,	10 00
Rev. J. B. Forster, from Emanuel's S. S., Bridesburg, Phila.,	5 00
Rev. R. Smith, from S. S. of Bethlehem church, Glassboro, N. J.,	5 00
John A. Gross, treas., from Emanuel's Ref S. S., West Philada., Rev. J. B. Kniest, D.D., pastor,	52 51
Rev. B. Bausman, D.D., from Joseph Young, Esq., Allentown, Pa.,	100 00
Huff's church, Rev. Eli Keller, pastor, from Grace Miss. ch., Phila.,	8 20
Emanuel's cong, Rochester, N. Y.,	7 00
For deceased daughter of Conrad Witzel, Rochester, N. Y.,	1 00
Second Ref. S. S., Reading, Pa., Rev. C. F. McCauley, pastor,	60 00
Joseph Kelley, New Market, N. J.,	2 00
Chas. " " "	2 00
Miss " " "	2 00
Per Rev. Schweitzer, Lincoln, Lancaster Co.,	13 02
William Kerst, Freeland cong,	1 00
S. S. class of Miss Kaie Althouse, Se lersville, Pa.,	1 75
Zion's Ref. ch., Allentown, Rev. E. A. Gernant, J. P. Heilmann, M.D., Heilmann's Dale, annual contribution,	5 00
J. W. Fly, Sellersville, Pa., do, do,	2 00
Union S. S., Robesonia, Pa.,	9 38
Bethany Orphans' Home cong,	13 10
Sophia R. Gelbach, Phila., Pa.,	5 00
Heller's Ref. S. S., Rev. D. E. Schoedler, pastor,	5 00
John Ermentrout Mission S. S., Reading, Pa.,	10 00
B. F. Ruth, supt.,	12 76
Zion's Ref S. S., Chambersburg, Pa.,	25 00
First Ref. ch., Reading,	25 00
Ref. ch., Clarence, Erie county, N. Y., Rev. F. Schaad,	5 50
S. S., St. John's Ref. ch., Williamsport, Pa.,	6 75
R. v. D. H. Leader,	16 75
Christ Ref. S. S., Elizabet town, Pa., R. v. S. Roeder,	12 32
St. Luke's Ref. S. S., Lancaster, Rev. W. F. Lichter,	10 92
Per Rev. Eli Keller, Zionsville,	1 08
Do., St. Peter's,	8 00
Sallie Gelbach Borgner, Phila.,	5 00
Emma Maria " "	2 00
George Gelbach " "	2 00

To be continued.

Thankfully received,
C. G. Gross, Treasurer.

3716 Haverford Ave., Phila., Pa.

Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

St. Paul, Minnesota.

The acknowledged commercial and financial metropolis of the great Northwest. Population, 208,000. Buildings erected in 1887 cost \$11,000,000, and, if placed side by side, would reach over 10 miles. No better or safer investment anywhere than in Loans secured by first mortgage on St. Paul Real Estate; or in buying property which is constantly advancing in value by means of increase of population and actual improvements. The undersigned has had fifteen years' experience in the Real Estate and Loaning business. Careful and conservative in all his dealings, and with an established reputation, he respectfully asks your attention, and hopes to gain your confidence and form business relations which may prove mutually beneficial. Correspondence solicited.

RUSH B. WHEELER.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES Almost as Palatable as Milk.

Containing the stimulating properties of the Hypophosphites combined with the Fattening and Strengthening qualities of Cod Liver Oil, the potency of both being largely increased.

A Remedy for Consumption. For Wasting in Children. For Scrofulous Affections. For Anæmia and Debility. For Coughs, Colds & Throat Affections. In fact, ALL diseases where there is an inflammation of the Throat and Lungs, a WASTING OF THE FLESH, and a WANT OF NERVE POWER, nothing in the world equals this palatable Emulsion.

SOLD BY ALL DRUGGISTS.

OPIUM

and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Office 654 Whitehall St. Atlanta, Ga.

LANDRETH'S SEEDS ARE THE BEST NORTH, SOUTH, EAST OR WEST. D. Landreth & Sons, 21 & 23 So. 6th St, Phila

SPECIAL OFFER!

London made Suits, \$9 & \$12.
London made Trousers, \$3.50.
London made Overcoats, \$12.
London made Ulsters, \$12.

These are REDUCED PRICES, from 25 to 50 per cent.

We do a large business through the mails.—If you cannot come, write for samples and "our self-measuring system, which secures a fit."

E. O. THOMPSON
Tailor and Importing Clothier,

1338 CHESTNUT STREET,
PHILADELPHIA.

AMERICAN FIRE INSURANCE CO.



Office in Company's Building.

308 and 310 WALNUT STREET.
PHILADELPHIA.

Cash Capital,	\$ 500,000 00
Reserve for Re-insurance and all other claims,	1,490,578 83
Surplus over all liabilities,	411,577 28

Total Assets Dec. 31, 1887, \$2,401,956 11.

THOS H. MONTGOMERY, President.
RICHARD MARIS, Secretary,
JAMES B. YOUNG, Actuary.

DIRECTORS

T. H. Montgomery, Alexander Biddle,
John T. Lewis, Charles P. Perot,
Israel Morris, Jos. E. Gillingham,
Pemberton S. Hutchinson, Samuel Welsh, Jr.,
Chas. S. Whelen.

GRATEFUL—COMFORTING.

EPPS'S COCOA

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocos, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
JAMES EPPS & CO.,
Homœopathic Chemists, London, England.

CHOICE CARPETINGS IN ALL GRADES, AT POPULAR PRICES.

A full line of OUR OWN MANUFACTURE and Standard Domestic and Imported Carpets.

We request only an OPPORTUNITY to show you our stock.

IVINS, DIETZ & MAGEE.

NEW STORE,
1217 Market Street,
PHILADELPHIA.

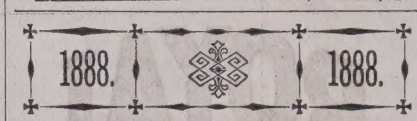
SCHOOL NEW OR WORN BOOKS WANTED

Send list, giving condition, and date of copyright, and we will make you an offer.
NEW YORK
School Book
Clearing House,
No. 66 and 68 Duane St.

"GOOD SENSE"

CORDED CORSET WAISTS
are sold by all Leading Retail Stores. Ask for them

VIRGINIA FARMS and MILLS SOLD and exchanged. Free Catalogues. R. B. CHAFFIN & CO., Richmond, Va.



LESSON HELPS AND PERIODICALS

FOR
SUNDAY-SCHOOLS,

PUBLISHED BY THE
Reformed Church Publication House,

907 ARCH STREET, PHILA.

GUARDIAN.

A Monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday school has a special department, in which are the Lessons and Comments, or Notes, for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lesson from the Reformed standpoint.

Rev. H. M. KIEFFER, A.M., Editor.
Single copy, \$1.25 per year. Over 5 copies to one address, \$1 per copy, one year.

SCHOLAR'S QUARTERLY.

The Sunday school scholar's assistant in the study of the Lessons, containing the Lessons and Comments, or Notes, for the Scholars. Issued quarterly four numbers a year.

One No., 5 cts. Single copy, one year, 20 cts.
Over 5 copies to one address, 15 cts. each, one year.

ADVANCED LESSON PAPERS.

\$6 00 a hundred, per year.

PRIMARY LESSON PAPERS.

FOR THE SMALLER SCHOLARS.

Illustrated. \$7.80 a hundred, per year.

THE SUNDAY-SCHOOL TREASURY.

An illustrated Paper. Issued Semi-Monthly. Adapted to the wants of advanced scholars.

Rev. R. L. GERHART, Editor.
Single copy, 25 cts. per year. Over 5 copies to one address, 20 cts. a copy, per year.

THE REFORMED MISSIONARY HERALD.

In the Interests of Missions. For the Homes and Sunday-schools.

Rev. A. C. WHITMER, Editor.
Single copy, 25 cts. Over 5 copies to one address, 20 cts. a copy, per year.

SUNSHINE.

An Illustrated Paper for the Little Folks.

Issued Weekly. Single copy, 35 cts per year
Over 5 copies, 25 cts. a copy, per year.

All Subscriptions to be Paid in Advance.

ALL SENT POSTAGE PAID.

Specimen Copies sent on Application.

WANAMAKER'S

PHILADELPHIA, Jan. 30, 1888.

NEW GOODS COMING IN EVERY DAY. THEY ARE elbowing their way on to counters and shelves in all parts of the store, and the more they push and crowd, the more the prices of the older things suffer. We must make room for the new comers; we can best make it by getting rid of whatever interferes. The quickest of quick prices is the clear-the-way dose. Very quick prices on the new things, also. Whatever the price of a yard of cloth, or a pair of shoes, or a piece of furniture, or of any other thing may be anywhere else it is as little or littler here, quality for quality. Our prices are more likely to be below the market than any other way.

YOU MUST LOOK OFTEN TO KEEP TRACK OF THE things we are all the time doing to make your visits to the store more and more pleasant. The reading rooms, the retiring rooms, the places where parcels may be left free of charge, the telephone and telegraph and letter mailing facilities are for you. We are glad to have you come to the store whether you care to buy anything or not. Look, lounge if you like, at your leisure. You are always welcome.

"BARGAINS" AT EVERY COUNTER. AT EACH STEP you will run across half-price or third-price or quarter price goods. Cold weather things are all over the store at warm weather values. Forethoughtful people who think more of getting good, substantial, worthwhile articles at a fraction of the common price than of being at the very tip top of every wave crest of fashion find a rich reward by looking about the store these days. When goods of any sort get a little behind the fashion or the season, down go the prices. Thrifty buyers watch for such chances. This is their harvest time.

JOHN WANAMAKER, PHILADELPHIA.



ROYAL
FULL WEIGHT
ROYAL BAKING POWDER
ABSOLUTELY PURE
BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

Dr. JAEGER'S
SANITARY WOOLEN SYSTEM CO.
OF PHILADELPHIA,
Solicit inspection of their varied stock of
UNDERWEAR
and other garments, including everything for the complete equipment of men, women and children, exclusively manufactured and imported by them.
1104—CHESTNUT STREET—
Catalogue and price list free.

BARLOW'S INDIGO BLUE
Its merits as a WASH BLUE have been and are indorsed by thousands of housekeepers and grocers ought to have it on Sale. Ask him for WILTBERGER, Prop., 232 N. 2d St., Phila.

CHURCH AND PARLOR FURNITURE
MANUFACTURED BY
BAXTER C. SWAN, 244 S. 2d St., Phila



GOLD MEDAL, PARIS, 1875.
BAKER'S
Breakfast Cocoa.
Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

MOORISH GIRL A BEAUTIFUL Colored Picture
Sent to any address on receipt of SIX CENTS. The
ATHLOPHOROS CO. 112 Wall St., N. York.
\$5 to **\$5 A DAY.** Samples worth \$1.50, FREE
Lines not under the horses feet. Write BROWN'S SAFETY REIN HOLDER CO., Holly, Mich.

The Great Success

Of Ayer's Sarsaparilla is due to the fact that it meets the wants of the people, being economical to use and always reliable and effective. Its ingredients are the best, and their combination the result of profound study and skill. Thus, for all diseases originating in impure blood, Ayer's Sarsaparilla stands unrivaled.

"As a blood-purifier and general builder-up of the system," says Eugene I. Hill, M. D., 381 Sixth ave., New York, "I have never found anything to equal Ayer's Sarsaparilla."


Mrs. Eliza A. Clough, Matron of the M. E. Seminary, Tilton, N. H., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful blood-purifier, it is superior to any other preparation of Sarsaparilla."

"Ayer's Sarsaparilla gives better satisfaction than any other blood medicine I handle."—Geo. W. Whitman, Druggist, Albany, Indiana.

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.



TRADE
FAIR AND SQUARE
MARK
This Label is on the Best Ribbon Made.



Estey Organs
Pianos
To those who are using the ESTEY ORGAN no word of praise or commendation from us is needed to convince them that it has no superior; but what we do want to say to them is this: The ESTEY PIANO is just as thoroughly made, and is guaranteed to give as good satisfaction as the Organ has. If you want a piano, you run NO RISK in buying an Estey. Very low for cash, or on easy monthly payments.
18 N. Seventh St.,
ESTEY, BRUCE & CO. Philadelphia, Pa.

AN EXCELLENT MEDICINE—Tarrant's
Effervescent Seltzer Aperient is the safest and most reliable remedy for Sick Headache, Dyspepsia, Biliousness, Liver Complaints and Constipation. Recommended by physicians and sold by druggists everywhere.

Western Farm Mortgages.
Investors will find it safe and profitable to correspond with H. BEATTY, Garnett, Kansas, 10 years experience in selecting Western securities. Nothing but Edge Securities taken. Not a dollar lost in the 18 years. Reference—Bank of Garnett.

THE DINGEE & CONARD CO'S
LEADING SPECIALTIES.
ROSES
ALL VARIETIES, SIZES AND PRICES
FINE EVER-BLOOMING PERPETUAL,
CLIMBING AND MOSS ROSES.
NEW AND RARE FLOWER SEEDS.
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, and our Wonderful ORNAMENTAL VEGETABLES.
We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 100 pp., elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them free. If you wish to plant anything, send for it. 20 Years Established. Over 60 Large Greenhouses.
THE DINGEE & CONARD CO.
ROSE GROWERS, WEST GROVE, Chester Co. Pa.



Over 6,000,000 PEOPLE USE
FERRY'S SEEDS
D. M. FERRY & CO. are admitted to be the Largest Seedsmen in the world.
D. M. FERRY & CO'S Illustrated, Descriptive and Priced SEED ANNUAL For 1888 will be mailed FREE to all applicants, and to last season's customers without ordering it. Invaluable to all. Every person using Garden, Field or Flower SEEDS should send for it.
Address
D. M. FERRY & CO. Detroit, Mich.

The Earth for 25c!

People wonder how it is done—

How an Encyclopedia of the Earth, covering the entire four quarters of the globe can be sold for a quarter.

Alden's Handy Atlas of the World; 192 pages; heavy paper; cloth bound; 138 Colored Maps, Diagrams, Tables, etc.

What else do you get? The

Area, Geography, History, Physical Science, Population, Products, Trade, Gen'l Statistics.	OF EVERY	State Territory Nation Country	IN THE
World			

What do you give? 25 Cents. It is worth ten times that to have the information in this form:—illustrated, no folded maps, everything classified, instantly referable, colored, charted, read at a glance. Postage, 4c.

Every man, woman or child who reads a newspaper, or ever asks a question, needs the book, and buys it on sight.

The Literary Revolution Catalogue (84 pages) sent free on application. ALDEN's publications are NOT sold by book-sellers—no discounts except to Stockholders. Books sent for examination before payment, satisfactory reference being given.

JOHN B. ALDEN, Publisher, NEW YORK:
393 Pearl St.; P. O. Box 1227. CHICAGO: Lakeside Building, Clark and Adams Sts.

CAPITAL, \$750,000. SURPLUS, \$349,307.

SAVINGS DEPARTMENT
OF THE
J. B. WATKINS LAND MORTGAGE CO.

17 Years' Experience. \$10,363,800 Loaned. \$6,450,681 of Interest and Principal returned to Investors. No delay. Not a dollar lost.

To encourage savings, the obligations of this Company are given in amounts of \$5 and upwards, with 5% interest coupons attached. These obligations can, at any time, be exchanged for 4% First Mortgage Real Estate Debenture Bonds of this Company, in amounts of \$300 and upwards, securities deposited with, and bonds certified by, THE FARMERS' LOAN AND TRUST CO., of New York.

6% DEBENTURE BONDS FOR SALE at our NEW YORK OFFICE AT PAR AND ACCRUED INTEREST.
This is a great opportunity for persons of small means.
For pamphlet with full information, and 450 testimonials, address
J. B. WATKINS L. M. CO., Lawrence, Kansas,
Or **HENRY DICKINSON, New York Manager, 243 Broadway.**

8 PER CENT FIRST MORTGAGES IN KANSAS

During the next ninety days we shall give our customers 8 per cent. on any money they may send us for investments we have for sale. We have on hand First Mortgages and applications for money on First Mortgage Loans mostly upon 160 acre farms, amounts ranging from \$250 to \$500. We have also other Mortgages in amounts of \$1,000 to \$20,000, at 7 per cent. which we offer.

How much money can you furnish us for these loans? They are A 1 security. The stringency in the money market enables us to cut down amounts applied for in each case to an amount that is safe beyond a doubt. Now is the time to get a nice line of small gilt-edged loans. Write for our New Investment Guide. Remit with advice to Yours truly,
JOHN D. KNOX & CO.
Investment Bankers and Loan Agents, TOPEKA, KANSAS.

BURPEE'S FARM ANNUAL FOR 1888
Will be sent FREE to all who write for it. It is a Handsome Book of 128 pp., with hundreds of illustrations, Colored Plates, and tells all about the BEST GARDEN, FARM and FLOWER Seeds, Bulbs, Plants, and Valuable New Books on Garden Topics. It describes Rare and Choice Flowers of real value, which cannot be obtained elsewhere. Send address on a postal for the most complete Catalogue published, to
W. ATLEE BURPEE & CO. PHILADELPHIA, PA.

JARVIS-CONKLIN
MORTGAGE TRUST CO.

KANSAS CITY, MISSOURI.
Capital paid up, \$1,000,000.
Surplus, 100,000.
Reserve Liability, 1,000,000.
Offers its 6 Per Cent. Debenture Bonds of \$500, \$1,000, and \$5,000, running 10 years, to Trustees, Guardians and Individual Investors. Secured by First Mortgages on Real Estate worth three times the amount of the loan, and held by the Mercantile Trust Company of New York, Trustee. Secured also by the entire paid-up capital of \$1,000,000.
It also offers Guaranteed Six Per Cent. first mortgages on Kansas City business property and improved farms in KANSAS and MISSOURI.
Call at office or write for full particulars to
JARVIS-CONKLIN MORTGAGE TRUST CO.,
New York City, 239 Broadway.
Providence, R. I., 27 Custom House St.
Philadelphia, Pa., 144 South 4th St.
London, England, 95 Gresham St.

THE GREAT AMERICAN TEA COMPANY
GOOD NEWS TO LADIES.
Greatest offer. Now's your time to get orders for our celebrated Teas, Coffees and Baking Powder, and secure a beautiful Gold Band or Moss Rose China Tea Set, Dinner S. S. Gold Band Moss Rose Toilet Set, Watch, Brass Lamp, Castor, or Webster's Dictionary. For particulars address
THE GREAT AMERICAN TEA CO.,
P. O. Box 289.
31 and 33 Vesey St., New York.

CARPETS CLEANED for two cents per yard.
Knickerbocker Co., 940 N. 9th St. below Girard Avenue.

— President —
SENATOR JOHN J. INGALLS.

6% THE KANSAS TRUST AND BANKING CO. 7%
OF ATCHISON, KANSAS.
Offers guaranteed Farm Bonds, of Eastern Kansas, semi-annual interest coupons payable at the Chatham Nat'l Bank, New York; send for pamphlet to
GENERAL EASTERN OFFICE,
187 Broadway, New York.
R. M. MANLEY, Gen'l Mgr.

EQUITABLE MORTGAGE CO.
Capital, \$2,000,000.
Debentures based on Farm Mortgages.
PHILADELPHIA OFFICE, 123 South Fourth St.

BLACK CAP Raspberry "Johnston's Sweet" Superior in sweetness and for market or evaporating. R. JOHNSTON Shortsville, Ont. Co. N.Y.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Bird Manna will RESTORE THE SONG of Cage Birds. Sold by Druggists.
FREE Package of Fronefield's Cattle Powder for Horses, Cattle and Poultry. The best made
FRONEFIELD, 346 Dillwyn St., Phila., Pa.